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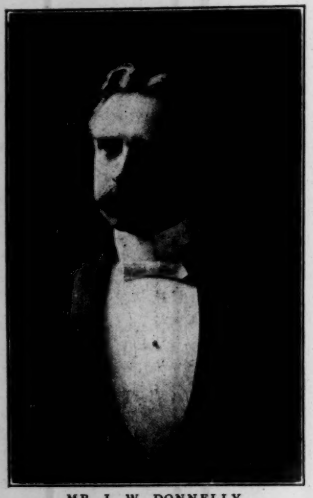

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. VIII.—(XLVIII).—MAY, 1913.—No. 5.

THE FORMAL ESSENCE OF THE HOLY SACRIFICE OF THE MASS.

THE Council of Trent teaches that the Mass is a visible sacrifice—" visibile sacrificium".[1] This can only mean that it is visible—sense-perceptible in its character of a sacrifice. Herein it harmonizes with all the sacrifices of old, including also the Sacrifice of Calvary. Those, therefore, who witness the Mass should be able to recognize it as a sacrifice and distinguish it by its different and distinctive nature from all other religious ceremonies and acts of worship. The formal essence of the Mass, then, that which makes it a sacrifice, must not be such that it requires a high philosophical and theological training to discover it, but rather something obvious and natural which strikes at once the mind of the intelligent beholder. Yet, strange as it may seem, there is thus far no agreement among Catholic theologians as to what constitutes the formal and intrinsic essence of the Holy Sacrifice. Such giant intellects as Lessius, Vasquez, Suarez, de Lugo, etc., in solving the question have arrived at different conclusions, and their opinions have been ruthlessly cast aside by succeeding theologians. Twenty-five years ago the theory of de Lugo, as developed by Franzelin, was all the vogue, but since then Bishop Bellord brought out his banquet theory, and later Bishop MacDonald in America and Father Billot, S.J., in Rome put forward new and contradictory views, which they both consider the pre-Tridentine teaching on the essence of the Eucharistic Sacrifice. At opposite poles of the controversy stand the opinions of Vasquez and Bishop MacDonald.

[1] Conc. Trid. Can. I. De sacrificio missae.

The former holds that the mere representation of the sacrifice of Calvary constitutes the essence of the sacrifice of the Mass, whereas Bishop MacDonald pushes the identity of the two sacrifices to such an extreme that he makes the bloody immolation of the Cross the constituent essence of the sacrifice of the Altar.[2] Neither of these two opinions, however, can well be reconciled with the doctrines of the Fathers of Trent.[3]

Among the other theories that of de Lugo embodies the only destruction (an essential element of sacrifice) that can be pointed out in the consecration of the Mass, which is real in the common estimation of men, and therefore it is the only theory that is founded on a safe and solid basis. Any other opinion, then, that merits our consideration must be built up on de Lugo's principles.

The Tridentine decree declaring that the Mass is a visible sacrifice seems to give the key to a solution of the problem which, while utilizing the good points in the de Lugo-Franzelin theory and avoiding the difficulties that beset it, preserves in the Mass the genuine idea of sacrifice.

The True Notion of Sacrifice.

A clear understanding of the fundamental nature of sacrifice is necessary in order to determine with certainty and security what is a true sacrifice and what is not. Many of the false explanations of the inner essence of the sacrifice of the Mass arise from confused conceptions of the meaning and true nature of sacrifice.

The first and fundamental relation of man to God is that of creature to the Creator. The relation of redeemed to the Redeemer is subsequent and presupposes creation. Man created, produced by God out of nothing, is of himself nothing and his existence he owes absolutely to his Creator. It is the duty of every intelligent creature to recognize and acknowledge this truth; that he is nothing and God is all; that his dependence on God is absolute and that God's dominion over him is supreme. This dominion is not only over life and death but reaches to the very elements of the body and the inmost essence of the soul. God called them out of nothing and He has

[2] Eccl. Review, Nov., 1900; Aug., 1911.
[3] Sess. XXII, Can. I, 11.

the absolute right, if it should redound to His greater glory, or if, in the supposition of sin, His justice should demand such satisfaction, to let them slip back into nothingness by withdrawing His sustaining hand.

INTERNAL SACRIFICE.

When we acknowledge this all-embracing dominion of the Creator over us by professing our willingness to go back into nothingness, we have done no more than our duty as rational creatures and we have gone as far as we can in proclaiming internally the absolute supremacy of our Maker. This is what is meant by internal sacrifice. It is clearly the highest act of worship that even the angels can offer to their Creator, because no one can do more to honor God than to offer to destruction the totality of his being.

EXTERNAL SACRIFICE.

But composed as man is of body and soul he must worship God with his whole being, and therefore manifest externally the adoration that he has conceived internally. He is moreover a social being, a part of society, and this society depends on God, just as an individual, and therefore owes Him social worship (which must needs be external) as also the highest worship due—immolation of itself before the overwhelming might of the infinite Creator—which can only be external sacrifice. The fullest outward expression of our internally proclaimed readiness to return to nothing to glorify our Maker would be self-destruction or self-annihilation. But God forbids this, and therefore the only way by which we can give external actuality to our interior act of self-immolation is to take a substitute to represent ourselves and then by destroying that substitute in our stead proclaim our total dependence, as regards our whole being, on our Creator and our complete submission to His all-reaching dominion.

VICARIOUS SACRIFICE.

Anything that has life or that supports human life is naturally suited to be a substitute for man's life, and the higher the substitute, the more perfect the sacrifice. When the substitute for man is, instead of a lamb or something finite, an

infinite personality, as on the Cross and in the Mass, the sacrifice is infinite, giving to God the highest conceivable adoration, and is infinitely more valuable than would be the sacrifice of the whole human race.

SACRIFICE A SACRED SIGN.

This vicarious self-destruction to render homage to God is what is meant by "sacrifice". But the slaying of a lamb or a bull may be a mere butchery or it may be a sacrifice. It is a sacrifice when it is used to signify and express externally our acceptance of annihilation in acknowledgment of our absolute dependence on the infinite power of God. It can only get this signification from some public authority, and once the signification is duly attached to the act of sacrifice it cannot be changed by private individuals. A sacrifice, therefore, is a sign just as words are signs. But one man cannot change the meaning of words. The word "man" signifies a rational animal by universal consent of the whole English-speaking world. If an individual uses the word to mean something else, for instance, "tree", he will not be understood and his mere say-so will not change the signification of the word "man" to that of "tree". One sound "man" is sufficient to express the notion "rational animal", but if by universal consent, which is the equivalent of public authority, two sounds are used, for example, "ho-mo" in Latin, both sounds will be required to convey the idea, and if any individual attempts to communicate the concept "man" in Latin by saying "ho" he would simply be unintelligible, because the meaning "man" is attached to the two sounds and not to one. In like manner, a Greek who wishes to express the idea "man" must make use of three sounds, "an-thro-pos".

In sacrifice considered as a sacred sign we can distinguish three things:

1. the material elements: a sheep, an ox, bread and wine, Christ Himself;

2. the signification conveyed: the acknowledgment that the Creator who drew us out of nothing is so great that He is worthy that, to promote His glory or satisfy for our sins, we should go back to nothing or be annihilated;

3. how the signification is expressed: by the destruction of the material elements which represent ourselves.

REAL DESTRUCTION ESSENTIAL.

The idea to be expressed is self-destruction in acknowledgment of our entire dependence on God's creative power. It is the very opposite of creation. But to realize self-destruction in a substitute for ourselves we must have actual destruction. If we protest to God our readiness to be annihilated in order to glorify Him and in our enthusiastic devotion we are only restrained from self-immolation by His command, and we resolve to express in a substitute the sentiment of our hearts, and then we merely pretend to slay that substitute, our lofty acts of worship would become nothing but hypocrisy and sham. It would be just the same as if we told Almighty God in prayer how great was our love of our neighbor and how ready we were to help him, but when called upon to give assistance we handed out a counterfeit instead of a genuine coin. Moreover, death inflicted by God on sin is real destruction and when we profess that we have merited this destruction and wish to express our willing acceptance of the penalty by making use of a substitute to emphasize it, we must necessarily apply real destruction.

What we deduce from the very notion and essence of sacrifice in regard to the necessity of real destruction in every sacrifice is fully confirmed historically by the sacrifices of the Old Law. "All the sacrifices mentioned in Scripture expressed the latria due to God by destruction: living victims by slaying; inanimate things, if solids, such as flour, incense, salt, etc., by burning; if liquids, such as blood and wine, by effusion." [4] In the three kinds of sacrifice offered in the Old Law real destruction was an essential element, and to express precisely the honor due to God it was total.

1. In the holocaust, which was offered especially to show reverence for the Divine Majesty and love for His goodness, the victim was not only slain but utterly destroyed by burning. "Ideo," says St. Thomas, "totum comburebatur, ut, sicut totum animal resolutum in vaporem sursum ascendebat, ita etiam significaretur, totum hominem et omnia quae ipsius sunt, Dei dominio esse subjecta, et ei esse offerenda." [5]

[4] Belarmine, De Missa. L. I, C. 2.

[5] 1-2, 102, art. III, ad 8.

2. In the sacrifice for sin, a part of the slain victim was burned and the other part went to the use of the priest; to signify that the remission of sin comes from God but through the ministry of his priests.

3. In the peace offering—in thanksgiving for favors, spiritual and temporal—a part was burned to give honor to God; a second part was set aside for the consumption of the priests; and a third part went to the use of those who had the sacrifice offered; to signify that grace and salvation came from God, through the ministry of His priests, and with the cooperation of the faithful.

In these sacrifices of the Mosaic Law we find not only real destruction by the death of the victim, but, in as far as they were ordained to give latria to God, there is a double destruction, the one by death, the other by burning.

SIGNIFICATION OF SACRIFICE.

The destruction in sacrifice expresses chiefly two things: (1) God's infinite majesty and power and our nothingness before it; (2) our actual return to nothing to signify this relation of nothing to infinity.

As no other being stands to us in this relation, sacrifice cannot be offered without idolatry to any one but God. When we analyze prayer into its divisions of praise, thanksgiving, begging forgiveness, and asking favors, we find that we thank our benefactors, beg pardon of those we have offended, ask favors of our friends, and praise their good qualities. Prayer therefore can be used toward others besides God; but sacrifice is the only act of worship that is exclusively divine. As it also gives to God the highest adoration that man can offer, and as such worship is due to God, man is bound to honor God by sacrifice.

END AND OBJECT OF SACRIFICE.

The first and principal object of sacrifice is to give to God a worship which is not common to creatures but exclusively Divine and to pay to Him the highest adoration. If there were no sacrifice in the New Law, no "clean oblation offered in every place from the rising of the sun to the going down thereof", by which Christians could daily give to God supreme worship, the New Dispensation would be inferior to the Old,

since the Israelites had, besides prayer, the highest form of worship, and Christians would have it not.

Aside from their principal object, the olden sacrifices had two secondary ends: (1) they served as reminders of the sentence of death passed on sin and they professed an acceptance of the penalty and an acknowledgment of its justice; (2) they were figures and prophecies of the sacrifices to come, the sacrifice of the Cross and the sacrifice of the Mass.

Besides the principal end of the sacrifice of the Altar, common to all sacrifices, it has a threefold object: (1) it represents the bloody sacrifice of the Cross; (2) it is a memorial of Christ's passion to the end of time; (3) it applies the fruits of the bloody sacrifice for the remission of those sins which we daily commit.[6]

The Destruction Required in the Mass.

From what has been said on the nature of sacrifice in general, we see that there must be some real destruction in the sacrifice of the Mass, or at least what in the common estimation of men is regarded as real destruction, in order that it be a true sacrifice as defined by the Council of Trent. Moreover, this destruction must affect not something external to the victim offered, but the victim itself, as otherwise it would not be a victim at all. It must also be borne in mind that the destruction which is essential in the sacrifice of the Mass is not limited to death. Any form of destruction is sufficient. When life was taken in the Jewish sacrifices, the victim or a part thereof was burned, i. e., further destroyed to express more fully than death itself the absolute dominion of God over created things. Death does not mean the destruction of the elements of the body or the substance of the soul. During the time of Christ's death both soul and body remained united to the Divinity. As a matter of fact, we can never fully express the plentitude of the idea of sacrifice, because we have not the power to completely annihilate any thing. When the ancients burned wheat or barley in sacrifice we say they destroyed these

[6] The Council of Trent says that Christ left to His Church a visible "sacrificium quo cruentum illud, semel in cruce peragendum, representeretur; ejusque memoria in finem usque saeculi permaneret, atque illius salutaris virtus in remissionem eorum, quae a nobis quotidie committuntur, peccatorum, applicaretur". (Sess. XXII, Can. I.)

things, but we know that the constituent elements have only been separated and are still in the universe. There has been a new adjustment of molecules, a change merely in the condition of existence. We do not judge of the reality of destruction by the way it acts on the substance of things, as the substance is in itself invisible; but we form our estimate from the manner in which it affects what is visible and tangible. We look at the matter in the ordinary human way. If to our senses, especially to our sight, actual destruction has taken place, we do not analyze scientifically but decide according to the report of our senses. Destruction which in the common estimation of men is actual destruction, is all that is required.

Franzelin's Theory.

All theologians now agree that the formal essence of the sacrifice of the Mass must be found in the consecration, and they have examined it at every angle to discover wherein the sacrificial action destructive of the victim lies. According to Franzelin, Christ, reduced to the state of food and deprived of the connatural properties and powers of His human nature, although He has these attributes supernaturally, is equivalently destroyed. But the objection was raised that destruction requires that its terminus be a lower state of existence of the object destroyed than it possessed before, and that Christ present "after the manner of a substance", as He is in the Eucharist, is not in a lower state ("in statu decliviori") as compared with His natural human form. By His divine power He can be present "ad modum substantiae" in any place and appear and disappear from view, and yet it cannot be said that he has therefore passed through a "status declivior". If He possesses in a miraculous manner the properties and faculties of His human nature and their use, He is no more destroyed than were "the children three" in the fiery furnace.

Modification of Franzelin's Theory.

Instead, therefore, of considering the sacrificial action philosophically, comparing the perfection of Christ's presence in human form as He is now in Heaven with His presence under the sacred species *substantive,* we look at it all

from the standpoint of a human spectator and judge it in the ordinary way from the report of our senses. The water required in Baptism is not chemically analyzed, but we accept what the common judgment of men pronounces water. In a similar manner we decide on the destruction which takes place in the sacrifice of the Mass. When the Council of Trent says that the Mass " is a visible sacrifice such as the nature of man requires " and such as social worship demands, it teaches us that our senses will report to us that real destruction "'quoad nos " has taken place, and that when they so report we have all that is needed for a true sacrifice. As was said above, we have not the power to utterly destroy anything. When barley, for instance, was burned in sacrifice, there was merely a change in the form of existence. When what is visible and tangible and full of life is made to disappear by our destructive action and we have before us as the result only the ultimate residue of the object affected, we declare it destroyed. When a living man is thus turned into ashes, destruction in the estimation of men has taken place, no matter whether the man was transubstantiated into the ashes or instantaneously destroyed by invisible fire.

Franzelin's definition of sacrifice must, therefore, be modified to read: The intrinsic essence of the Eucharistic Sacrifice is in the consecration in as far as it effects the reduction of Christ's body and blood to the state of inorganic matter and renders them absolutely imperceptible to the senses.

At the Last Supper Christ, in pronouncing the consecrating words, might have ceased to exist in visible form and made Himself present only under the species of bread and wine. The Apostles would then have seen at once with their own eyes that He had sacrificed Himself for them as He declared. But in the Mass it is practically the same, as the words heard are spoken by Christ in the person of the priest. The risen Christ in Heaven, impersonated by the priest, is naturally visible and tangible and His body has its natural attributes of height, breadth, and thickness. But supernaturally He may become invisible and intangible. If He had not willed that the consecration should effect a sacrifice, the words " This is My body ", would bring Christ from Heaven to the altar in His natural form, nor would this require so great an exercise

of God's omnipotence as to leave Christ in heaven visible to mortal eyes and place Him in the Sacrament after the manner of a substance, " ad modum substantiae ". When we hear the words of consecration, we expect to see the body of Christ, or rather Christ Himself in the fullness of His human form become present on the altar, but, by the sword-stroke of the slaying words, He is deprived of the natural properties of His body and reduced to food and drink,—to the form of inanimate matter. This is clearly real destruction " quoad nos ", in the moral estimation of men. If I had the power to go through the city and change any man I met into a piece of bread, to be eaten by anyone, so that such a man could no longer appear on earth and provide for his family, I would soon be hanged for murder or burned as a wizard, no matter how much I would protest that the man was not really destroyed but was present in the bread or somewhere else " ad modum substantiae ".

Let it not be said that this explanation is new and was unknown until recent times. It can be fearlessly maintained that it is the view commonly held, though not expressed with theological precision, by the faithful in all ages, because it is the obvious and natural one. The Mass was destined to be the daily form of worship of ordinary Christians. It would be strange indeed if it could be only understood by philosophers and even among them it was to be a matter of dispute. How could it be a " visible sacrifice ", as the Council of Trent teaches, if the ordinary Christian does not understand wherein the sacrifice consists. Let us look at the facts. The faithful know that Christ is seated at the right-hand of the Father in Heaven. He is there in His glorified body having His ordinary form and dimensions, visible and tangible. With this vision before their eyes, they hear the words of consecration, which make Christ present on the altar. They look, expecting to see His glorified body in its proper mode of existence, but behold nothing but bread and wine, and they realize that the words spoken have sent Christ downward on the road toward nothingness, from glorious human life to the condition of things inanimate. They understand that He has offered Himself in sacrifice and they also grasp how it was accomplished. You may explain that there is nothing changed

in Christ; that, without ceasing to be in Heaven, He simply becomes present on the altar *substantive* and that supernaturally He has the exercise of His natural human faculties. Your answer will be that there is a real difference between Christ present in human form and visible to the eye and His Presence under the shroud of the sacred species, and that in the common estimation of men what wrought this difference is real destruction. Thus it can be seen that the theory of Franzelin, as thus developed, is so patent to the Christian mind that it must be as old as Christianity and as universal as Catholicity.

Vasquez's View.

The theory of Vasquez has already been refuted by what was said in regard to the necessity of real or equivalent destruction in order to have a true sacrifice. Vasquez taught that the formal essence of the Mass is the representation of Christ's death on the Cross—the separation of His body and blood—contained in the separate consecration of the bread and wine into His body and blood. Of course the picture of a sacrifice is not any more a sacrifice than the picture of a man is a man. De Lugo urged against Vasquez a pertinent illustration which forcibly exposes the essential defect in his view. "If Jephte with his daughter were to return to earth and present on the stage to the public a perfect reproduction of the sacrifice of his child, without however actually taking her life or shedding her blood, it would be no real sacrifice but simply the representation of a sacrifice. Yet we would have before us all that Vasquez requires for a sacrifice, the same priest, the same victim, and a representation of the immolation".

Billot's Opinion.

The opinion of Billot,[7] adopted by Dr. Pohle in the *Catholic Encyclopedia,* does not differ essentially from that of Vasquez, and therefore is confuted by the same arguments. They both deny any real or equivalent destruction of the victim in the Mass, and make the sacrifice consist in sacramental slaying. The separate consecration of the body and

[7] De Ecclesiae sacramentis. Q. 82-83.

blood under the species of bread and wine suggests death which would result if such separation were real. Historically this reminds us of the real separation and death on the Cross, and by divine institution is a representation of it. Such representation Vasquez makes the formal essence of the sacrifice. But this sacramental separation is *in se* symbolical of death independently of the death on the Cross, and is therefore suited to express the idea of sacrifice. According to Billot then the formal essence of the sacrifice consists in the sacramental separation of Christ's body and blood (which is a mystical slaying and symbolical of destruction) "in specie aliena" and the presentation of the victim to God under this guise of death. He contends that this conveys the signification of sacrifice just as well as did the sacrifices of the Old Law and much better than the effusion of liquids. He further admits that all other sacrifices require real or equivalent destruction, but since the Mass is offered "in specie aliena", a symbolical representation of destruction is sufficient. But we have seen that destruction is of the essence of sacrifice and that sacrifice is unique in this that it expresses its signification *by destruction.* Even if the meaning of sacrifice, then, were more clearly expressed by a mere ceremony than by destruction, that would not make such ceremony a sacrifice, because the absolutely essential element, destruction, is wanting. Moreover, Belarmine observes that which is sacrificed "in specie aliena" should be immolated according to the mode of destruction proper to that other thing. Hence if the sailors had captured the whale that swallowed Jonas before it had ejected him on the land and they had desired to offer the prophet in sacrifice, they would have had to slay the whale in order to sacrifice Jonas "in specie aliena". But according to Billot it would have been sufficient to go through some ceremony symbolizing the death of Jonas and put crepe on the monster's tail, for then Jonas would be presented to God, "in specie aliena" under the symbolism of death, which is sufficient to convey the meaning of sacrifice. But it would not express it in the way proper to sacrifice, and therefore could not be a sacrifice. Furthermore, Christ is not sacrificed "in specie aliena", because He is not in the guise of another thing before the sacrificial action begins, but His presence "in specie aliena" is the terminus or result of the action of immolation.

BISHOP MACDONALD'S THEORY.

The opinion advocated by Bishop MacDonald seems to conflict with many of the established teachings of the Church. If, as the Bishop contends, the physical immolation on the Cross makes the Mass a sacrifice and constitutes the intrinsic and distinctive essence of that sacrifice, it follows with absolute necessity that the sacrifice of the altar is a *bloody sacrifice.* If the formal essence of the Mass is a *bloody immolation,* we can no longer call the Mass an *unbloody sacrifice.* Yet the constant and universal teaching of the Church has been that the Mass is an unbloody sacrifice. "Since in this divine sacrifice," says the Council of Trent, "which is celebrated in the Mass, the same Christ is present and is immolated *in an unbloody manner,* who once offered Himself *in a bloody manner* on the altar of the Cross, the Holy Synod teaches that the Mass is a truly propitiatory sacrifice. . . . *For* there is one and the same victim, one and the same person now offering by the ministry of his priests, the only difference being in the kind of oblation (*ratio offerendi*). The fruits of that sacrifice, the *bloody* sacrifice, I mean, are most plenteously acquired through this *unbloody* sacrifice."[8] The words which the Council applies to sacrifice—"bloody" and "unbloody" ("incruente immolatur"; "oblatio incruenta"; "cruente se ipsum obtulit"; "oblatio cruenta")—are exclusive of one another just as they were in the Old Law, where they distinguished two different species of sacrifices. The affirmation, therefore, that the Sacrifice of the Cross is a bloody sacrifice contains the denial that it is or can be called an unbloody sacrifice, and the further affirmation that the Mass is an unbloody sacrifice brings with it the denial that it can be regarded for a moment as a bloody sacrifice.

Another result which flows from this new theory is that the priests of the New Law could no longer be considered priests in the true and proper meaning of the term. The physical immolation on the Cross, which in this supposition constitutes the essence of the Mass, was a transitory act. The priests of the New Dispensation had no share in effecting it and it is now gone forever. The essential part of the Mass is therefore

[8] Conc. Trid. Sess. XXII, Can. II.

over, nineteen hundred years before the priest goes to the altar, and consquently, since he cannot perform the sacrificial action, the formal essence of the Mass, he does not perform the functions of a sacrificing priest. Yet St. Paul says: "Omnis pontifex ex hominibus assumptus, pro hominibus constituitur in iis quae sunt ad Deum, ut *offerat* dona et *sacrificia* pro peccatis".[9]

For the same reason, the Mass in this case would not be a true sacrifice, as the Council of Trent defines it to be,[10] but merely the soulless skeleton of a sacrifice. If the only thing that can make the Mass a sacrifice is now past and non-existent, as is the bloody immolation of the Cross, it is as clear as the noonday sun that the Mass must lack the essential element that goes to make a sacrifice, and therefore is really no sacrifice at all. Surely no one will contend that because with the Eternal there is neither past nor future but an everlasting present, the physical immolation of Calvary is still present and that by the consecrating words of the priest it rises up from the dead past, and, like a divine seal, stamps the Mass with the essential constitutents of sacrifice. All things which happen in time are necessarily present to the mind of God, but they are not present to all time nor to one another. Otherwise the first century would be identical with the nineteenth and twentieth and all the centuries—a contention which upsets the principle of contradiction.

Moreover, in the hypothesis that the bloody immolation, which wrought our Redemption, is the formal essence of the Mass, it is hard to see why the Mass is not a redeeming sacrifice. Yet the Council of Trent teaches that the Mass does not redeem us but applies to our souls the fruits of the sacrifice of the Cross. How can the same bloody immolation effect our Redemption and not effect our Redemption, and be merely applicatory of the fruits of the Cross and not be merely applicatory of those fruits?

Opposing Arguments.

The main objection advanced against Franzelin's theory, which also militates against the present modification of that theory, is that the need of the double consecration is not ap-

[9] Hebr. 5: 1.

[10] Sess. XXII, Can. I.

parent. For one consecration renders Christ imperceptible to the senses and reduces Him to the state of food and therefore expresses the full meaning of sacrifice. But in the holocausts of old there was a double destruction—the death of the victim (which expressed the full meaning of sacrifice) and then the burning thereof; and this double destruction corresponds to our double consecration. The supreme moment of sacrifice among the Jews was not the first destruction by death but the second when the smoke of sacrifice from the burning victims ascended on high bearing aloft to the throne of Jehovah the vows and prayers of the people of Israel. Moreover it must be borne in mind that sacrifice is a sign, "in genere signi", as we proved above. Like words, which are signs, they get their meaning and constituent parts from public or divine authority. One sound will, as we saw, convey the meaning man, but if we wish to say "man" in Latin we must use two, because the Romans attached that meaning to two and not to one. In like manner, one consecration would be sufficient *in se* to express the signification of sacrifice, but Almighty God, because He wished to make the Sacrifice of the New Law a representation at the same time of the Sacrifice of the Cross, attached the meaning of sacrifice to the double consecration. A single consecration is, therefore, not a sacrifice, since it has not had affixed to it the meaning of sacrifice by proper divine authority, and consequently it cannot express that meaning any more than the sound "ho" instead of "ho-mo" expresses in Latin the signification "man".

"If the Last Supper," it is urged, "were an absolute as well as a relative sacrifice, it would have redeemed the world." If it had been accepted by God for that purpose it would have wrought our redemption, for being the act of an infinite person it had like every action of Christ infinite value "in actu primo", but lacking the divine acceptance for that end it never had such value "in actu secundo". God required and accepted for the Redemption Christ's death on the Cross and therefore this alone had infinite value "in actu secundo" and achieved the Redemption. "Sine sanguinis effusione non fit remissio," was the divine decree.

"The reduction to the state of food," writes Billot, "bears no analogy to Christ's death on the Cross." But this reduc-

tion to the condition of food is made by the double consecration by which the body of Christ is placed under the form of bread and the blood under the form of wine, and is an actual fact. This is a reminder and memorial of the other separation of body and blood in the death on the Cross and "announces the death of the Lord until He come". Moreover it is precisely in the immolation that the two sacrifices differ, according to the Council of Trent, and no similarity is looked for between a bloody and an unbloody immolation. The bloody death which is not actually present in the Mass is directly represented, whereas the priest and victim, being the same in both, are pictured forth only indirectly.

"The placing of Christ in the state of food shows no proportion with the signification of sacrifice," urges the same author. But the reduction of a living being to the state of food, the original constituents of the body, just one step short of dust and ashes, is a real kenosis, is destruction equivalent to real, and therefore has all the essential elements of true sacrifice. We must view the whole sacrificial action in its entirety and not limit our attention to food alone, which is merely the terminus of the sacrifice. In two of the three animal sacrifices of the Old Law, the partial result of the immolation was food. The priests and people partook of the flesh of the victims.

"If such examination is sufficient for a sacrifice," it is objected, "the Incarnation would be a sacrifice, for St. Paul says, 'exinanivit seipsum', taking the form of a servant." As a sacrifice is a sign and gets its signification from public or divine authority, no act can be a sacrifice unless sacrificial meaning has been properly attached to it. But the Incarnation was never instituted as a sacrifice. Moreover, it was not Christ, the man-God, who "emptied Himself" in the Incarnation, but the Divine Word of God, the second person of the Blessed Trinity. As the divinity is incapable of change it is incapable of sacrifice.

"If the immolation in the Mass be not the physical immolation of the Cross, how could the Council of Trent teach that the Mass was prefigured in the various sacrifices of the Old Law, both bloody and unbloody?" The Council itself gave the answer in the sentence immediately following: because,

" as the perfection and completion of all, it comprises all the advantages which they signified ".[11] They foreshadowed Christ, the Redeemer, from whom all blessings flow and who is the victim in both sacrifices, redeeming in the one and applying the fruits of that redemption in the other.

Nor can it be said that the Sacrifice of the Mass in this theory is not sense-perceptible enough to meet the requirements of sacrifice. Christ as priest is made sense-perceptible through His representative who impersonates Him and speaks in His name. We hear the words of Christ, not of the priest. The destruction is made perceptible to the senses by the hearing of the words, which are the sword of sacrifice, and seeing what Christ's body and blood are after the consecration in comparison with its previous natural human form. The victim is sense-perceptible through the species of bread and wine, and before the words of transubstantiation are uttered He is naturally perceptible to corporal eyes, as He actually is to His Blessed Mother in Heaven, and as He was 1900 years ago to men on earth.

Conclusion.

The de Lugo-Franzelin theory on the formal essence of the Eucharistic Sacrifice, as herein developed, satisfies reason and fulfils all the demands of Faith. No valid argument has yet been put forth against it, as we have shown, while the other opinions do not stand the test of careful scrutiny. This explanation, moreover, of the inner essence of the Mass is the obvious and natural one and the one that appeals even to minds not versed in speculation,—to ordinary, every-day Christians. It is the one that spontaneously springs up in the mind of any Catholic as soon as he grasps the meaning of sacrifice and understands from the Catechism the Church's teaching on the Real Presence and that the Eucharist is a sacrifice. Furthermore, in this theory, to use the words of the *Catholic Encyclopedia,* " the Christian pulpit has at its disposal a truly inexhaustible source of lofty thoughts wherewith to illustrate in glowing language the humility and love, the destitution and defenselessness of our Saviour under the sacramental

[11] Sess. XXII, Can. I.

veil, His magnanimous submission to irreverence, dishonor, and sacrilege, and wherewith to emphasize that even to-day that fire of self-sacrifice which once burned on the Cross, still sends forth its tongues of flame in a mysterious manner from the Heart of Jesus on our altars."

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THE SONNET OF SAINT FRANCIS XAVIER.

MANY will be surprised to learn that one of the most beautiful sonnets in the Spanish language is ascribed to Saint Francis Xavier. His claim, however, to this literary and religious gem is not uncontested. Many weighty authorities [1] absolutely deny him the authorship, or at least declare that the arguments in his favor will not stand the glare of modern criticism. On the other hand, the uninterrupted tradition favoring the Xaverian authorship, the authority of discerning critics of literary history, and the testimony of those who have made a close study of the poem in question, naturally lead us to the opinion that its stanzas of burning love bear the stamp of the zealous Apostle of the Indies.

After we have given the original Spanish of the sonnet and one of the best English translations of it that we have seen, we shall proceed to the arguments in favor of Saint Francis Xavier as its author. Let it be understood, however, that we are not asserting that St. Francis Xavier is the actual author of the sonnet, but are merely pressing forward the arguments in favor of his authorship.

No me mueve, mi Diós, para quererte
El cielo que me tienes prometido,
Ni me mueve el infierno tan temido
Para dejar por eso de ofenderte.
Tú me mueves, Señor; muéveme el verte
Clavado en una cruz y escarnecido;
Muéveme ver tu cuerpo tan herido;
Muéveme tus afrentas y tu muerte.

[1] Menéndez y Pelayo, *Historia de las Ideas Estéticas en España*, vol. 2, p. 205; *Introducción a la Historia de la Literatura Española de Fitzmaurice-Kelly;* Foulche-Delbosc, *Revue Hispanique*, 1895, pp. 120-145.

Muéveme al fin tu amor, y en tal manera,
Que aunque no hubiera cielo, yo te amara.
Y aunque no hubiera infierno, te temiera.
No me tienes que dar porque te quiera;
Pues aunque lo que espero no esperara,
Lo mismo que te quiero te quisiera.

'Tis not the heaven which Thou has promised me,
Dear God, that makes me love Thee as I do;
It is not hell—and yet I fear it too—
That makes me dread the thought of vexing Thee:
'Tis Thine own self, Lord, tortured on that Tree,
Nailed to that Cross; 'tis all the woe I view,
The many shames Thy wounded body knew,
The thirst and throes of Thy death-agony.
Thy love so wins, that—Christ hear my vow—
Were there no heaven, I'd hold Thee no less dear;
Were there no hell, yet Thee, Lord, I would fear:
I need no bribe—I'd love Thee anyhow;
Much as I hope, were I quite hopeless here,
I still should love Thee as I love Thee now.[2]

As early as 1662 the sonnet appeared in print, though no mention was made of its author.[3] But three years later the Spanish philosopher Juan Caramuel de Lobkowitz in his *Conceptus Evangelici* wrote the following lines in which we find the first mention of the sonnet being ascribed to Saint Francis Xavier: "I adjoin," writes Caramuel, "the following epigram which I copied some time ago from a manuscript which was given to me by a noble and religious man, in which I read, to my great joy, these words: 'Sonnet which Saint Francis Xavier composed to a crucifix of which he was very fond'."[4]

Though this testimony is almost contemporaneous with the former, yet the poem was known long before. Fr. John

[2] This translation was published by Mr. Timothy Wilfrid Coakley in *The Messenger*, vol. XXXVII, p. 467.

[3] *Epítome de la vida y muerte de San Ignacio de Loyola.* . . . En la imprenta de Gaspar du Pree. 1662.

[4] . . . subjungo, me olim hoc Epigramma—Soneto Hispanice—ex libello-manuscripto, quem mihi Vir quidam nobilis et religiosus communicavit, conscripsisse; et non sine solamine legisse hunc Titulum *Soneto que compuso S. Francisco Xaverio a un Christo crucificado, de quien era muy devoto.*

Nadassi published a Latin version in 1657, which runs as follows:

Non me movet, Domine, ad amandum te
Coelum, quod mihi promisisti,
Nec horrendus infernus movet me,
Ut non offendam te.
Tu me moves mi Deus. Movet me, quod videam te
Cruci clavis affixum et excarnificatum;
Movet me, quod videam corpus tuum tam vulneratum,
Movent me opprobria tua et mors tua.
Denique movent me haec, mi Deus, et ita movent,
Ut, si non esset infernus ullus, tamen adhuc teimerem te
Et si nullum esset coelus, adhuc amarem te.
Non habes quod mihi des, pro quo te amem
Quia tametsi ea, quae spero, non sperarem,
Aeque, ac nunc te amo, te amarem.

In a copy of Fr. Nadassi's book *Pretiosae occupationes morientium,* in which the translation was first published and which is at present in the Library of the University of Budapest, we read the following manuscript note: "It belongs to Saint Francis Xavier and has been literally translated from the Spanish; others say that it belongs to Saint Ignatius." [5]

Fr. Nadassi published also a more poetical though less literal translation of the sonnet in 1665.

But there is no doubt that the sonnet was known long before. Fr. Cecil Gomez Rodeles, editor of *Monumenta Historica,* has found an original document belonging to the latter

[5] "Est Sancti Francisci Xaverii ex hymno Hispanico fere ad verbum: vel ut alii ajunt Sancti Patris Ignatii." *Monumenta Historica Societatis Jesu, Monumenta Xaveriana.* Madrid, 1899, vol. 1, p. 939. Does this mean that St. Francis wrote the original Spanish, or that St. Francis merely translated from the Spanish poem, and that his translation was then used as Fr. Nadassi's text in the Latin?—In regard to Saint Ignatius it may be stated that the Hungarian Nadassi was not the only Jesuit who thought the sonnet belonged to the Founder of the Society of Jesus. Some in his time at Rome seemed to think that the Founder of the Society of Jesus wrote the original Spanish. In the *Epitome de la vida y muerte de San Ignacio de Loyola,* Roermond, 1662, it is stated that Saint Ignatius used it daily in his devotions, nothing being said of its authorship. In J. C. Zabuesing's *Katholische Kirchengesänge,* Augsburg, 1822, vol. 1, p. 150, it is entitled "The desire of St. Ignatius". Indeed the Spanish sonnet is ascribed to him by Fr. Menchaca who thinks Saint Francis made a shorter and more popular form of the same, perhaps in Portuguese. We know that Ignatius wrote poetry before and after his conversion (*Astrain* in vita ejus), but whether he wrote the sonnet is an unknown fact.

part of the sixteenth century or to a more recent date, where the poem is ascribed to Saint Francis Xavier. The unknown author, however, displays some hesitation; he writes: "Act of love of God in verse, which, *as they say*,[6] was written by Saint Francis Xavier." As Fr. Rodeles remarks, the poem seems to have been copied by some Portuguese, as apparent in some of its constructions. This seems to be the oldest copy we have at present of the famous sonnet.[7]

One of the most important facts in connexion with the Xaverian authorship of the sonnet is the testimony of Fr. Peter Possinus. This Jesuit, who had always been interested in Japan and was in constant correspondence with one of his religious brothers on the Japanese mission, Fr. Xavier Philippucius, wrote in 1667 that this Jesuit "had composed a certain prayer from several others of Saint Francis to which he added the verses of pure love toward God, which verses are very well known to the people of the Indies and were composed in Portuguese, the language well known there, by Saint Francis Xavier himself, as tradition tells us."[8] "We have endeavored," continues Fr. Possinus, "to give a good Latin translation of the original poem."[9] His translation is less literal than that of Nadassi.

Most of us are familiar with the translation published in 1676 by Fr. Francisco García, which begins:

O Deus, ego amo te
Nec amo te ut salves me, . . .

García writes that this poem embraces "the affections of love that St. Francis Xavier used to pour forth in prayer and

[6] Acto de Amor de Dios em verso, *que dixem*, que foi feito por San Francisco Xavier.

[7] F. X. Drebitka, *Hymnus Francisci Faludi*, . . . p. 17. The editors of *Monumenta Historica* have been constantly on the outlook to find any valuable document pertaining to the sonnet, but have not succeeded. As the Rev. Fr. Federico Cervós, associate editor of *Monumenta*, wrote to us, 5 May, 1912, nothing new has been found since the publication of the first volume of *Monumenta Xaveriana*.

[8] . . . a Sancto ipso Xaverio, ut fert tradʿtio, composita. . . Do these words of Fr. Possinus imply that Saint Francis wrote the original Spanish? Not necessarily. They could merely mean that he translated it.

[9] *S. Francisci Xaverii e Societate Jesu Indiarum Apostoli novarum epistolarum libri septem.* Romae, 1667.

used to recommend to his converts".[10] García's translation, be it noted, had already appeared in the *Coeleste Palmetum* (p. 49) of 1669.

Besides this Latin version there are several others. The one that begins "Amo Deum sed libere" appeared in Georg Naray's *Lyra Cordis* published in 1695, but it was previously known, as it gave rise to a literal German translation done by J. Scheffler.[11]

From the words of Possinus already quoted we may see that the sonnet was known to the people of the Indies in Portuguese. It is a pity that at present we have no Portuguese version of that time. But in an Italian publication of 1680,[12] the sonnet wears in certain endings and abbreviations, marks that bespeak Portuguese origin. A beautiful translation in the Portuguese language appeared in the *Mensageiro de Coraçao de Jesus*, in the number corresponding to November of 1894.

Not only in the seventeenth century but also in the eighteenth we find that the sonnet was generally ascribed to Saint Francis Xavier, in almost numberless books, both Protestant and Catholic. It was in the eighteenth century that the Jesuit J. Arriola wrote a "Commentary of fourteen sonnets on the famous sonnet attributed to Saint Francis Xavier".[13]

In this same century, as we will see later on, the sonnet was known in England and also ascribed there to the Apostle of the Indies.

From these facts it is evident that there are good grounds for attributing the sonnet to Saint Francis Xavier. The sonnet itself seems to belong to the age and life of Saint Francis. The main idea of the sonnet is not new, nor is it expressed in any striking literary style; but there is about it, on the whole,

[10] *Vida y milagros de San Francisco Xavier*, Madrid, 1676.

[11] "Ich liebe Gott, und zwar umsonst"; published in *Heilige Seelenlust*. For other translations and imitations, cfr. F. C. Drebitka, *Hymnus Francisci Faludi*, Buda-Pest, 1899; J. Julian, *A Dictionary of Hymnology*, London, 1907, pp. 826, 974, 1296, 1679-80; Schlosser, *Die Kirche in ihren Liedern*, Freiburg, 1863, vol. i, p. 445.

[12] *La Compagnia de Giesu da Dio illustrata*. . . Raccolta dal Padre Silvio Tornamira, Palermo, 1680.

[13] "Glosa en catorce sonetos del famoso atribuido a S. Francisco Xavier que conienza: No me mueve. . . ." MSS. in the Biblioteca del Colegio de S. Gregorio de Mexico.

an underlying spirit of great holiness, of sanctity, of fervent love of God, clothed in the simplest and plainest way. It breathes forth so sacred a charm by the very reason of its simplicity and holy aspiration that we naturally consider it to be a résumé of the raptures of divine love that characterize the great Saint who used to exclaim: "Enough, O Lord, enough!" We naturally tend to the opinion that very likely the poem was written in Spanish or in Portuguese by Saint Francis as a result of the words he often meditated upon in his retreats and in other occasions and which are contained in the *Contemplatio ad amorem* of Saint Ignatius: "Take, O Lord, my entire liberty, . . . whatever I have or possess Thou hast bestowed on me; I give it all back to Thee, and to the rule of Thy will deliver it absolutely. Give me only Thy love and Thy grace and I will be sufficiently rich; nor do I require anything else."

Some may indeed wonder at the fact that Saint Francis should wish to form his thoughts in verse. The reason is easily discernible to one who has any knowledge of the history of Spanish literature during the sixteenth and seventeenth centuries. Kings as Philip II, saints as Teresa of Jesus,[14] missioners as Fr. Anchieta, soldiers as Aldana and Ercilla, composed in verse and sometimes as good as that of the most famous litterateurs who were in constant communion with the Muses. There was not a Spaniard of note in that period of their glorious history who did not "finger the pretty fringes of poetry", as Francis Thompson would say.

In the light of these facts it is not hard to realize why many eminent hymnologists have generally attributed to Saint Francis Xavier the famous sonnet, of which the Latin versions are only inadequate renderings. The Rev. James Mearns, who has studied very closely all the arguments in regard to the poem, sums up his criticisms declaring that "it seems fairly certain that the original was a Spanish or Portuguese sonnet, and was written by Saint Francis Xavier in the East Indies".[15] The Rev. H. T. Henry writes: "The hymn—O

[14] Some critics have without warrant ascribed the sonnet to Saint Teresa; cfr. *Ejercisios Espirituales de San Ignacio y Santa Teresa*, por el Rev. P. Fr. Gabriel de Jesús, Madrid, 1912, p. 451.

[15] *A Dictionary of Hymnology*, edited by J. Julian, p. 1680.

Deus, ego amo te—has been appropriately styled the Love-sigh of Saint Francis Xavier, who, it is fairly certain, composed the original Spanish sonnet *No me mueve mi Dios para quererte* . . . on which the various Latin versions are based ".[16] The Rev. J. M. Duffield, a Presbyterian, speaking both of the original Spanish and of the Latin versions, maintains that: "From the higher critical standpoint . . . these hymns are not unacceptable as Xavier's own work ".[17] And he continues: "They feel as if they belonged to his age and to his life. They are transfused and shot through by a fervent sense of absorption into divine love which has fused and crystallized them in its fiercest heat."

This opinion is confirmed by everybody who reads without personal prejudice the sonnet ascribed to the Apostle of the Indies. To this end and for the sake of those who are not acquainted with the Spanish language we will endeavor to give some of the best English translations.

One of the first translations that appeared in English was done by the Catholic poet Alexander Pope. In the *American Museum* of 1790[18] we read the following lines written by Senex, probably Fr. Fleming of St. Mary's Church: "I was a student at that time in a foreign college and had the happiness of often conversing with a most respectable clergyman of the name of Brown, who died some time after, aged about ninety.[19] This venerable man lived in England, as domestic chaplain in the family of Mr. Caryl, to whom Mr. Pope inscribes the Rape of the Lock . . . and at whose house he spent much of his time in the early and gay part of his life. I was informed by Mr. Brown that seeing the poet often amuse the family with verses of gallantry, he took the liberty one day of requesting him to change the subject of his composition and to devote his talents to the translating of the Latin hymn—O Deus! Ego amo te—composed by the famous missionary Francis Xavier. . . Mr. Pope appeared to receive his proposition with indifference, but the next morning when

[16] *Catholic Encyclopedia,* vol. 11, p. 207.

[17] *Latin Hymn Writers and their Hymns,* New York, 1889.

[18] Cfr. *American Catholic Historical Researches,* October, 1890, pp. 159-60.

[19] This respectable clergyman was Fr. Lavinius Brown of the Society of Jesus, who had been twice rector and provincial from 1733 to 1737. Cfr. *Records of the English Province of the Society of Jesus,* vol. 3, pp. 541-43.

he came down to breakfast he handed Mr. Brown a paper with the following lines of which I took a copy and have since retained in my memory." Pope's translation, as all those not made directly from the original Spanish, is inadequate and does not bring out the complete idea of its author:

Thou art my God, sole object of my love,
Not for the whole of endless joys above;
Not for the fear of endless pains below,
Which they who love thee not must undergo.

For me, and such as me, thou deign'dst to bear
An ignominious cross, the nails, the spear;
A thorny crown transpierced thy sacred brow,
While bloody sweats from every member flow.

For me in torture thou resign'dst thy breath
Embraced me on the cross, and saved me by thy death
And can these sufferings fail my heart to move?
What but thyself can now deserve my love?

Such as then was and is thy love to me,
Such is and shall be still my love to thee—
To thee, Redeemer, mercy's sacred spring,
My God, my father, maker and my King.[20]

Father Edmund Caswall's translation [21] is one of the best known but by no means the most excellent, as it was made not from the Spanish but from the Latin of García or Nadassi.

Longfellow, drawn as he was, toward everything that shone with celestial light, duly appreciated the merits of the "O Deus, ego amo te", and beautifully translates it as follows:

O God! my spirit loves but Thee:
Not that in heaven its home may be,
Not that the souls that love not Thee
Shall groan in fire eternally.

[20] If, as it seems probable, John Dryden is the author of the translation generally ascribed to his name, then we have to doubt whether Pope made another translation or only copied his predecessor's, having introduced into it a few changes here and there.

[21] Published in his *Masque of Mary and other Poems*, 1858, and in his *Hymns and Poems*, 1873. W. C. Bryant included Father Caswall's translation in his *Poetry and Song*, p. 321.

But Thou on the accursed tree
In mercy hast embraced me.
For me the cruel nails, the spear,
The ignominious scoff, didst bear,
Countless, unutterable woes,—
The bloody sweat,—death's pangs and throes,—
These Thou didst bear, all these for me,
A sinner, and estranged from Thee.
And wherefore no affection show,
Jesus, to Thee that lovest me so?
Not that in heaven my home may be,
Nor lest I die eternally!
Nor from the hope of joys above me;
But even as Thou Thyself didst love me,
So love I and will ever love Thee,
Solely because my King art Thou,
My God for evermore as now. Amen.[22]

The Rev. T. B. Barret published in 1895 [13] another translation from the Latin which surpasses those already mentioned in unction and in representing the fervent spirit of the saint:

O God, my love is all for Thee,
Nor love I Thee that Thou save me,
Nor yet for that who love not Thee,
Thou doom'st to burn eternally.
Thou, Thou, my Jesus on the tree
In full embrace did'st gather me.
The nails, the spear-thrust Thou didst bear
And ignominy's bitter share;
Unnumbered griefs, the sweat, the dread,
Death; these, for me and in my stead—
A sinner. Should I not love Thee?
O Jesus, who didst so love me
Not that in heaven, Thou save me,
Nor lest Thou doom eternally,
Nor for reward, whate'er it be,
But as Thou gav'st Thy love to me
I give, will give, my love to Thee,
For this alone, for this one thing,
Thou art my God, Thou art my King.

[22] *Outre-Mer, Works of Longfellow,* vol. I, p. 246.
[23] *The Messenger,* N. Y., vol. XXX, p. 734.

Another translation from the Latin, at once singularly felicitous as an accurate, musical version, and remarkably devout as a beautiful Communion prayer, comes from the pen of the Rev. Dr. Henry: [24]

I love Thee, God;
Yet not for hope of gain,
Nor that I fear the pain
Of Thy just rod.

Thou, Jesu, Thou
Didst on the Cross embrace
My soul, with blood-stained Face
And thorn-crowned Brow.

And oh, for me
Thy sorrows—who shall them
Recount, from Bethlehem
To Calvary?

How can I well
Do aught but burn with love—
Not hoping joys above,
Not fearing hell,

Not for reward:
But as Thou lovedst me,
I love and shall love Thee,
My God, my Lord.

The two best renderings we have seen of the original Spanish are the works of Fr. Matthew Russell and Mr. Timothy Wilfrid Coakley. Mr. Coakley's translation has been given at the beginning of this paper. That of Father Russell has at once the charm of language found in the original and comes nearest to the literal text:

No, not the heaven which Thou of bounty free
My God, hast promised, moves me to Thy love;
Nor doth the hell, so feared, so fearful, move
To shrink for ever from offending Thee.

[24] *Eucharistica*—Verse and Prose in honor of the Hidden God. Dolphin Press: Philadelphia, 1912.

Thou movest me, O Lord!—Thee, Thee to see
Nailed to that cross, all-mangled and forlorn—
To see Thy body wounded, racked, and torn—
Thy shame and anguish, and Thy death for me.

. . . . . .

Thou, Jesus, movest me to love Thee so,
That if there were no hell, I still should fear.
No need of gifts to make me love Thee—no!
Had I no hope of what I hope above,
I'd love Thee as I love Thee, Saviour dear![25]

These are but a few of the many different versions to be met with in Catholic and Protestant hymn books. In Germany, France, and Italy the translations have been almost as numerous as in the English-speaking countries. But the people who have the privilege of the true original deem it one of the best sonnets in their literature. By many critics it is considered inferior only to Argensola's "Dime, Padre común, pues eres justo", and Calderon's sonnet on the vanity of human pride—"Estas que fueron pompa y alegría".

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THE PRIEST AND SUMMER CAMPS FOR BOYS.

THERE is one field open at present to those who are interested in boys that is rich in possibilities for the future. The summer camp is now a recognized factor in the life of Young America, and, if its development in the next ten years keeps pace with its ever-spreading popularity during the last decade, it will create graver problems for the pastor, with his jealous anxiety about proselytizing mediums in his community, than the Y. M. C. A. constitutes at present. The alarm is already felt by priests in the larger cities, where the Catholic youth in considerable numbers are joining the exodus of their Protestant companions to the lakes and mountains, to spend a couple of weeks or months under the sheltering wing of Episcopalianism or Presbyterianism, transfigured by Boy Scout or

[25] *Altar Flowers*, 1900, p. 70. Fr. Russell ascribes the sonnet to Saint Ignatius and the Latin hymn to Saint Francis Xavier. But in a letter sent us, 15 May, 1912, he says he had no special reason for doing so and was, furthermore, unacquainted with the critical history of the sonnet.

Y. M. C. A. affiliations into angels of non-sectarianism. At the beginning of the past summer the Catholic press, taking inventory of the true state of affairs, sounded a note of warning to Catholic parents against the perils of such camps. The danger is a real one and is only imperfectly veiled by the innocent language adopted in the magazine or prospectus. "The religious life," claims the description of a typical camp in a current review, "is never over-emphasized, and there is but little sectarianism. Sunday, as a rule, differs from other days in that camp costume is doffed and a simple suit is donned for church services, either at the nearest church, or in the form of simple services at the camp itself."

There is a better way of saving the situation than by decrying the camp and labeling it as forbidden fruit for Catholic boys, and that is by taking command of it ourselves. If it serves the purposes of Protestantism so well, why would it not be a valuable asset for Catholicity? Where the experiment has been made by Catholics, as in the instance the details of which are about to be submitted, it has been attended with a gratifying degree of success, and its mechanism is so simple and inexpensive that the example could be generally followed. Unlike the city club with its costly buildings and apparatus, the summer camp does not demand any prohibitive amount of capital; while for the physical benefits it affords and the opportunities for influence it gives a priest over the lives and characters of the growing generation of Catholic citizens the latter plan has immense advantages over the former. A Y. M. C. A. authority estimates that in a week or two of practical daily and hourly intercourse of the summer camp they have been able to accomplish more than in the entire year with the more elaborate facilities they possess in the city.

The boy's play has come to be recognized as an integral part of his education. Wellington is credited with having said that Waterloo was won on the campus at Eton; and, though our colleges needed no encouragement from the Iron Duke to provide abundantly, and even superfluously, for atheltics, it has not been until quite recent years, with the development of the playground and cognate ideas, that the connexion between successful battlefields and ball-fields has

been generally perceived and, in all the larger cities and towns, that the all-round needs of the normal boy were fully understood and considered. Vacation used to be looked on as a sort of no-man's-land, in which the escaped prisoner of the classroom, treated in official circles like a creature of pure intellect, was left to shift for himself in a gutter or alley, to cope, unassisted by authorities, with the daily invasions of remorseless builders and contractors on his small breathing-spaces and playgrounds. Surfeited with all sorts of pedagogical experiments and theories aiming at making him an ideal American during nine months of the year, he was, and in a great measure is still, suddenly abandoned to deal single-handed with social and economical problems, created by the crowded city, that his father and pastor and teacher should be helping him to solve.

It is often melancholy to see the hopeless attempt that hundreds of boys, deprived by the progress of industrialism of their natural birthright of fresh air, green fields, and running streams, make to enjoy the vacation that has been thrust upon them like a locked box of treasure without the key, when a little initiative by some organizer with a kindly interest in the happiness of the young might easily bring them to the paradise, at times only a few miles off, where swimming and healthful intercourse with the woods and mountains and "sun-burnt mirth" of every description await them. Who will be the organizers? The priest is better qualified than any one else in the community. He has the confidence of the boys' parents; he knows how to handle boys and preserve the discipline that is indispensable in the absence of father and mother and the restraints of home life and civilization, and his prestige enables him to engage the interest of laymen, whose coöperation will be necessary not only financially but as active assistants in the practical management of his miniature republic.

The general form which the camp will take is determined first of all by the purpose it is intended to subserve and the class of boys for which it is designed. There is a growing demand among wealthier Catholics for select camps, where their sons may spend their vacation with tutors and instructors and enjoy all the advantages, physical and social, which

their non-Catholic companions find it easy to obtain in the numerous well-appointed camps intended for the Protestant youth. This is a domain that appeals to the educator: and the immense success achieved by Father John Talbot Smith near the Catholic Summer School and by Dr. Griffin at Lake Spofford, N. H., in providing these coveted facilities amid Catholic surroundings for preparatory and college students, is an object-lesson which will probably induce still more clerical or lay professors in our institutions to carry on through the summer the noble work they are doing in the cause of Catholic education.

The popular camp, however, such as can be enjoyed by the rank and file of boys in the average city congregation, is at present contemplated. The sons of the wealthy will not suffer for some opportunity of enjoyment. The real problem, after all, is not to found institutions of this sort, but to accommodate them, financially and otherwise, to the great neglected majority who are at the same time most in need of their benefits and least able to purchase them. A new difficulty, that does not exist in the case of select camps, is thus created for the priest with a large and motley city population to consider. Increased numbers and diminished means necessitate stricter economy and greater discipline. It would be suicidal to give as much liberty to several hundred boys as to several dozens; not less suicidal would it be not to make allowance for the smaller pocketbooks of the poorer parents.

Both of these demands can be most readily met by the simple expedient of boys' organizations. If the encampment is financed solely by each one's paying his bill outright for one or two weeks, the charge would be prohibitive for the larger and more deserving number, even though it were reduced to the actual cost. If, on the contrary, the camp, instead of being undertaken as an independent summer enterprise, is made a feature of one of the various juvenile societies attached to almost every parish, the gradual accumulation of monthly dues (often left to rust in the treasury for want of a purpose to claim them) will furnish a valuable subsidy at the end of the year for a substantial philanthropy.

The priest in charge will discover another great advantage in limiting the camp to the members of a certain society when

it comes to mobilizing his forces. Large numbers of boys are notoriously volatile. Their elusiveness increases out of all proportion when they are emancipated from the ordinary routine and habits of life and suddenly transported among entirely new conditions. Rules, surveillance, authority will be of little avail where there is no internal coördination of the units to be ruled. This cohesion can be most simply effected by a mild form of military discipline, such as can easily be imposed upon a permanent organization. If only the members of a certain society are going to enjoy the outing of the following summer, the prospective campers can be taught the elements of military life during the long winter evenings—the drill, the bugle calls and their meanings, the habit of falling into a definite place in a complex scheme and of subordinating individual activities to the general order. A previous familiarity with the laws and operations of the government under which they are to live prepares the boys to act the part of orderly citizens at the very outset, and a camp of no matter what size exchanges the desultory character of a cheap boarding-place for the smoothness and decorum of an established municipality. It is surprising how easily large masses of boys can thus be controlled through the intermediary of a military regime. Without it the head of a camp, no matter what his own personal influence or the respect and docility of the governed, will bear a responsibility that would tax the eyes of an argus; with its help his work of superintendence becomes as simple as that of the official manipulating an entire system from his desk.

With regard to the particular form which the organization of Catholic boys will take, a word must be spoken for the fitness and efficiency of our distinctively Catholic societies for the needs of the present day. Some object to the affiliation of Catholics with the Boy Scouts on the grounds of religious principle. A more direct objection is that they are not necessary —at least, like Talleyrand, "je n'en vois pas la nécessité." Their name is not a magic word that is going to work wonders automatically. Many an enthusiast, who had been deceived by the silly optimism current in reviews and newspapers on the subject into thinking the only thing necessary to bring about a golden age is to form a patrol of Scouts, has awak-

ened after a few weeks to find boy nature standing just about where it was before. The Boy Scout Association supplies, it is true, a valuable apparatus to workers who have to begin with the raw material; but the Catholic priesthood are hardly in the position of novices in this department. By all means let us be quick to appreciate the valuable contributions of Mr. Baden-Powell and Mr. Ernest Thompson Seton to the thought on this subject. Let us appeal to all that is noble and romantic in our boys by encouraging the love of nature, woodcraft, medieval ideals of chivalry, and modern hero-worship of the Indian; but let us bring the grist to our own mill. Let us not forget that we have in our junior temperance societies all over the land one of the oldest and stablest junior organizations in the United States, and in the cardinal virtue they champion not the least worthy ideal to foster in the minds of the young. In the present case the cadet society was the only boys' organization in the parish, and accordingly the camp became a temperance camp, with the gratifying result, moreover, that this society has gained new life and popularity in a community that was beginning to regret the decay of the noble spirit of Father Mathew. Father Dalton, who started a most successful camp for the boys of Philadelphia during the past summer, built up his enterprise around the Junior Holy Name Society, another widespread confraternity that is susceptible of indefinite exploitation. Why not use these splendid organizations as a basis for work along modern lines and a link to bring our boys and boy-chaplains into closer touch and coöperation? Why not, in fact, a national federation of Catholic boy societies with a central bureau to give expert attention to modern problems and experiments and with regular conventions to interchange ideas and stimulate interest?

Suppose, then, we have eliminated the idea of a select camp, where only the more wealthy boys would find it possible to go, and further defined the scope of our enterprise by limiting it to the members of a certain society, at least for the purposes of a first experiment, how much nearer are we to the realization of our plans? What amount of military experience is necessary? The present writer was until five years ago altogether innocent of sleeping under canvas. A group of twenty-five or thirty boys, who had never before seen the

open country or spent a vacation beyond the din and grime of coal breakers and culm-piles, was gathered together and invited to share the romance of camping out for a week. An equipment of a mess tent, a dormitory tent, a chapel tent and a few individual tents were rented; the side of a mountain lake not far from town was selected and the site obtained from the owners without overmuch diplomacy. A great deal of preliminary difficulty might have been saved by enlisting the help of a few seasoned military men in putting up canvas, laying out the company street, directing the sanitary precautions, such as the digging of sinks and latrines and the daily policing of the ground. At least a few such men are to be found in every city and town among Catholics, and they are generally delighted with the prospect of a few days under canvas, and would be flattered with the honor of having military charge over a diminutive army of their own. There were a hundred dollars in the treasury, and in addition a camp assessment, necessarily small, amounting in fact to only a dollar and a half was imposed. With these meager sinews of war and with the assitance of glorious August weather and a culinary genius (long may she be spared to us!), a good-natured, motherly woman who could metamorphose plain chuck roast, vegetables and flour into perfect triumphs of the cuisine, a week of bliss was passed in swimming, ball playing, hiking, and, when the shadows at length closed in on the well-rounded day, in watching the roaring camp-fire mount toward the stars to the accompaniment of distinctly sublunary songs and pastimes.

The boys pronounced the experiment a success, and the parents, less easy to convince that there is no real danger from the water or the cold, agreed that their sons were benefited and felt glad that they had had a vacation like the sons of the more fortunate who could go to the country or seashore. The society, membership in which, it was explained, was a *sine qua non* of joining our expeditions, became popular and grew until during the past year there were three hundred on our roll book. The boys of the wealthy soon found that they preferred roughing it for ten days with us to going to select summer hotels with their parents. Class distinction was entirely obliterated by a plain khaki suit, which became the

society uniform, and by perfect equality of treatment. I have seen a tenderly-raised scion of one of our first families on kitchen detail, washing dishes without the least trace of unwillingness or snobbishness with the two sturdy sons of his father's coachman.

A couple of good Catholic military men, members of the National Guard, were interested in the experiment and gave us the benefit of their experience in setting-up camp on correct sanitary principles, in drilling the boys, and putting them through the regulation callisthenics and teaching us to meet all the emergencies of rain and wind. The health of the boys became safeguarded by the presence of a medical staff, consisting of a head surgeon who visited the camp regularly and one or two undergraduates who gladly became our constant messmates. In the selection of the staff of prefects, or officers, attention was paid first of all, of course, to moral character, and next to camaraderie. No pecuniary compensation is given. When a priest is not in charge this is not practicable, because the manager himself is paid, and young men resent being asked to do things gratuitously by one who is not rendering gratuitous services himself. Instead of pecuniary inducements, the prospect of capital good times and a well-established reputation for entertaining comradeship and generous hospitality are the arguments used to attract officers to the work. Seminarians [1] and laymen are equally repre-

[1] M. Cheysson recommends social work among the children of the poor during vacation to the college students and sons of the leisured classes of France as a step toward regaining the prestige that used to be enjoyed by the aristocracy. What he suggests as a means of terminating an inveterate estrangement will appeal to our seminarians as an excellent means of preserving that influence which the Catholic priest still enjoys among the laboring classes of the United States but which Socialism is persistently attempting to filch from him. Summer camps enable the young levite to complement the theoretical training of the seminary by a practical apprenticeship in social work during his vacations. M. Cheysson's words are an inspiriting challenge to generous-minded laymen; they are more peremptory still for those whose lives are to be devoted to the salvation of souls.

"There is a deal of talk about 'going back to the people'. I propose one of the surest methods of attaining that end. When the attempt is made later on, in riper years, to go back to the people, we are brought face to face with unreasonable distrust; they will not believe in the disinterestedness of those who come to them; they credit them with arrière-pensées, with religious, political or financial scheming, and a great disappointment it is for genuine lovers of the people to feel the interposition of this wall of ice, which has to be melted before their fraternal advances will be accepted.

"When it is question of children, the approach is easier. Young men who set themselves to it with good heart and grace will soon succeed in gaining

sented, and in this way a perfect balance has been struck between conviviality and decorum. With the progress of the years a close contubernium has arisen among these young men, who become attached to the camp with the same strength of association and depth of affection that bind a student to his Alma Mater; and so loath are they to pass out of the circle thus formed that the seminarians after their ordination to the priesthood come back to spend their vacations here instead of going elsewhere.

Material improvements have kept pace with the progress of organization. A complete equipment of dormitory tents, chapel tent, officers' and mess tents, and United States Army cots, capable of accommodating one hundred and fifty boys at a time, has been provided by the generosity of public-spirited Catholics, who were quick to appreciate the enterprise and guarantee its permanence—one great advantage of pitching a camp close enough to town that men may come and see for themselves what could be only imperfectly set forth in a prospectus. The dormitory arrangement has quieted the fears of many rigid opponents. Twelve boys sleep together in a large airy 18 x 24 tent under the constant surveillance of a prefect, who sees that they are properly protected against the mountain air and remains with them all night to be on hand in case of emergency. With the growth of the society the boys have been divided off according to age into three companies, which drill on separate nights during the winter and go to camp in successive relays of about one hundred boys for ten days each. A fife and drum and bugle corps has been trained by the Sisters for parade and excites general admiration whenever it appears at the head of the column of well-drilled, neatly-uniformed young rough riders on the streets of the city. The

among their protégés sincere friendships that will accompany them to the end of their lives. Thanks to this intercourse to which I invite them, the sons of the more fortunate would be engaged in bringing the classes closer together and would themselves be the gainers by the moral training involved. The helper nearly always gets more than the one helped; he enriches his moral resources, he elevates his ideals; he tastes the joy of duty accomplished and of suffering assuaged—a sacred joy, the sweetest there is in this world and the only one that gives meaning, nobility and poetry to life."—*Les Colonies de Vacances*, Preface, pp. 23-24.

Socialism will gain very few recruits among men who can count as the brightest pages of their childhood the days they had for the companions and promoters of their happiness those very servants of the sanctuary whom pamphleteers represent as the worst enemies of the laboring class.

society, moreover, has its orchestra, which gives concerts in the evenings. A stereopticon outfit was also purchased at a small cost, and it is always quite an event when the screen is hung in the woods or mess tent and a lecture is announced on the Life of Christ, or a Trip Around the World, or the popular Mr. Bowser. Several nights are always beguiled by a display of fireworks on the lake. The camp-fire, however, retains its place of honor, and then the singers and vaudeville artists, of whom there are plenty among the officers as well as in the rank and file, shine as of yore in the chiaro-oscuro glory of the ruddy night blaze. The expenditure of a few dollars will heighten the effect of this picture with the crunching of peanuts or the introduction of ice-cream cones, held like the modern cornucopia in the fist of each mother's darling in this radiant circle. The strain of the savage in the boy nature is indulged to the extent of permitting a few good-natured rounds of boxing or wrestling at the end of the evening's entertainment. Then roll is called, and, whether amid the debris of shattered rockets on the lake shore or gathered about the dying embers of the camp-fire, boys and visitors kneel down for the examination of conscience and night prayers. A violent contrast, is it said? Rather the perfect poise which religion establishes, the sooner the better, between the exuberance of health and vitality and the sobering thought of God's presence that laps round our benighted souls at every moment.

> Though thou appear untouched by solemn thought,
> Thy nature is not therefore less divine;
> Thou liest in Abraham's bosom all the year,
> And worship'st at the temple's inner shrine.

Emphasis has been placed upon these different methods of spending the evenings, because they are the only part of the twenty-four hours when the problem of how to pass the time becomes at all practical. If we were dealing with French or German or Italian boys, we might be at our wit's ends to occupy them for ten consecutive days on a barren heath. With us the great American game solves all such problems automatically. Base-ball, not Froebel or Montessori, is our great remedy for idle hours and languishing energies. I remember being awakened one morning at half past four to find that the nipping cold had roused all the boys from their cots and

that a game had already reached the third inning on the camp diamond. A daily routine of life is necessary, but rather as a restraining than a propelling factor. Activities begin normally with the blowing of the reveille at about 7 A. M. After a brisk wash at the lake, morning Mass, at which all the boys are required to be present, begins in the chapel tent. Ten minutes are then devoted to the setting-up exercises, the callisthenics used in the United States Army, at the end of which time no appetizer is needed for the substantial breakfast of cereal, eggs, bread and butter, and coffee that stands ready for consumption. Before free time begins all the boys are formed into a platoon which sweeps down the company street like a human rake, clearing the ground of even the smallest piece of paper or banana-peel or offal that may have been dropped by some careless one. Then, as another sanitary measure to keep the tents always sweet-smelling, blankets are scattered on the grass in the sunlight for a couple of hours. At half-past eleven baseball is interrupted by the bugler's peremptory assembly call to allow time for washing and dressing before noon mess. At this meal a soup, meat and vegetables, plenty of milk and a savory dessert are always served. About 2 P. M. the assembly again sounds for dress parade, after which the uniform is exchanged as if by magic for the bathing suit as the swimming hour approaches. No boy is allowed to go into the water except at the schedule time, when prefects accompany them. This rule relieves the mothers of all anxiety. The appetite for supper is then given a keener edge by base-ball practice, catching, knocking out flies, or romping in the fields. Cold meat and vegetables, or a stew, form the staple of the evening mess. Milk is given again to the limit of each one's capacity, and preserves of some kind with cake complete the impression of "just like home". The caterers do only the cooking. Daily details are made out for the different ones appointed for each duty. Some don aprons and prove a contradiction to the belief that boys cannot wash dishes. Some are appointed to serve at table. Still others are delegated to fill the lanterns and distribute them. This detail system, besides enabling us to dispense with the necessity of many paid helpers, affords an always ready sanction for rules in the way of punishments that are disagreeable but not too severe for delinquents.

The majority of the boys in this camp belong to the poorer classes. The matter of finance has thus of necessity had to be given very close attention. The original camp assessment of one dollar and a half has not been revised upward on account of the high cost of living. It still remains the same, and in a number of households some economizing is required to set even such a pittance as this aside for luxuries. Then the society treasury is dumped out at the end of the year into the camp fund. The monthly dues collected are no higher than in other parishes which have cadet societies; the superstititon of "sick benefits", however, has been abolished. "But," the remonstrance has sometimes followed an explanation of this plan, "you have no fund for the sick." It seems just as much an objection that we do not keep a supply of crutches.

The suggestion has already been made in the course of the article that the nearer to town a good site can be found the better. One reason is that the parents may come and satisfy themselves as to the precautions taken for the health and safety of their sons, and that Catholics in general may become acquainted with the enterprise. There are always a number of zealous, public-spirited laymen who can rise to the appreciation of a work of this sort, and their patronage can more readily be secured if it is located where they can be witnesses of its details and actual operation. Another reason is again of a financial nature. Military Mass can be celebrated with very little preparation, and large crowds can thus be attracted away from the city and the hot church on Sunday to attend the Holy Sacrifice in the fields or woods. The collection taken up at these services can by the right kind of appeal be swelled to a sum that will go a long way toward defraying the expenses of the encampment. Railway companies in turn will not be long in seizing upon the commercial possibilities of these excursions, and the financial inducements they will soon find it to their interest to offer will again reduce the strain upon the boys' own purses.

The machinery for many valuable up-to-date enterprises for the young is thus discovered to our own surprise to be in existence in organizations already formed in our parishes, if the notion is abandoned that the treasury is sacrosanct and that our church societies have as their sole *raison d'être* to sell

tickets for bazaars, conduct contests and help increase the revenues. Social service, of course, is not, what Protestantism is tending to make it, the primary function of religion, but religion will certainly never lose in efficiency by considering its duties rather than its rights in regard to certain classes. The poor constitute a privileged class. The Church's treasury has always been theirs—"Facultates Ecclesiae in coelestes thesauros manus pauperum deportaverunt." The young are another. Their hands can also effect a heavenly transmutation, the changing of currency into character. It will never do to let them grow up with the notion that, when they have something to give, the proper place to go is to their own church, but that when they want to get something, the proper place to go is elsewhere. In this day at least, when the work of boy-saving is a universal passion, the true conception of our juvenile societies is that of a handle by which we can take hold of the boy problem in our own neighborhood and according to our own measure and the vehicle for carrying-out whatever ideas and plans the Friend of the young may inspire us with.

One more observation in conclusion, if there are any to whom the scheme here outlined appeals. There is an immense advantage in being the pioneers in a movement of this kind, which has come to stay among the youth of America and which will set up new standards, will we, nill we, for the future. Once an organization is in possession, the press and the public confer a sort of prescriptive title on it and it becomes a kind of privileged agency for distribution and a recognized master of the field. That is one secret of the popularity of the Y. M. C. A. and of the monopoly it has gained over public opinion. Being first on the ground, it has become exclusively identified in the minds of many, even many Catholics, with the cause of boys and young men, and to it in consequence is entrusted in many localities a natural patronage over new enterprises. Of course Catholics were debarred by pecuniary circumstances from engaging in a project on which America has already spent forty-five millions of dollars for buildings and many millions more annually for maintenance. We can only say

O, fortunati, quorum jam moenia surgunt.

But the summer vacation is still an open field, though the Y. M. C. A. by its ready patronage of the Boy Scout enterprise is seeking to corner it and thus become the channel in the summer as well as in the winter of physical blessings, which our young Catholics would vastly prefer to receive from the hand they love than from the "Danaos et dona ferentes". Hundreds of boys' camps are springing into existence every summer. Why should not many of them be Catholic camps?

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A BACKWARD GLIMPSE OVER THE ARTICLES ON VASECTOMY.

FOR a year or more the articles on Vasectomy in this REVIEW, with the exception of Doctor De Smet's paper of last September, have not been discussing the lawfulness or unlawfulness of the operation. Is the problem, then, solved? Far from it: "adhuc sub judice lis est". The question has simply been shifted to the consequences of Vasectomy. The point at issue now seems to be, whether or not Vasectomy causes impotence. And as this question cannot be answered until we know exactly what "verum semen" is, a great part of the discussion has revolved round this point. It is very important to have a clear understanding of this matter, because of its practical bearing on many matrimonial difficulties; and this all the more because of the worse than unhelpful explanations of what constitutes "verum semen", by several authors of Moral Theology and Canon Law text-books. For this reason the learned discussion by Dr. O'Malley and Fr. Ferreres, S.J., has been of the greatest interest.

Whilst, however, general attention has been turned aside from the main question, I have found it interesting to review the whole controversy on the lawfulness of Vasectomy, and have just finished reading all the papers on the subject in the ECCLESIASTICAL REVIEW from the very beginning of the discussion. Where are we now?

As is only natural to expect, after any scientific and sincere discussion, we now know much more about Vasectomy than we did two and a half years since. Many errors arose at the start from a false conception of the surgical operation in-

volved; thanks to Dr. O'Malley, the medical phase of Vasectomy can hardly any longer be a source of misunderstanding.

The moral side of our subject is a little more difficult of solution. "Hoc opus, hic labor est." In the first place it must be acknowledged that the general opinion is positively against the lawfulness of Vasectomy. On this side we find such names as Monsignor De Becker, J.U.D., of the University of Louvain; Frs. Vermeersch, Villers, and Salsmans, of the Jesuit College of the same city; Fr. Rigby, O.P.; Fr. Schmitt, S.J.; Dr. O'Malley; Fr. Ferreres, S.J.;[1] and Fr. De Smet. The argument from authority based on these names is quite formidable. To defend the lawfulness of Vasectomy against such an assembly of universally-recognized moralists calls for not a little courage (some may say, conceit and rashness). Nevertheless, I have had the courage to analyze all the arguments against the lawfulness of Vasectomy, and I have found the undertaking of great interest and profit.

All the authors mentioned above answer the principal point of the question, the one which provoked this whole discussion, by affirming that " the State has no right to impose Vasectomy on degenerate criminals ". This common conclusion is drawn from different arguments; a consideration which of itself is sufficient to give us abundant matter for reflection. For is it not quite evident that such a conclusion, by the very fact that it is proved in so many different ways, can leave no doubt concerning its veracity? And is it not altogether imprudent to reject such a group of arguments? As a matter of fact, this very variety of proofs clearly shows, as I see it, that the authors mentioned are not in accord with one another. As we shall see, one admits what another rejects, and one affirms what another denies. And what these writers have separately granted is more than ample for the building up of all the arguments I offered in favor of the lawfulness of Vasectomy. The ominous argument from authority is thus seen to dwindle little by little as the different articles are analyzed, until at last the defenders of the operation breathe more freely as they realize that the accord of its adversaries is confined to the conclusion. A conclusion based on arguments which contradict one another may after all be worth no more than the opposite conclusion.

[1] *Razon y Fe.* In the ECCL. REVIEW Fr. Ferreres treats only of the consequences of Vasectomy.

Let me first give a clear idea of the argument of the defenders of Vasectomy. Their position may be stated in this form: The State, in order to safeguard society and protect it against criminals, has the right to use means which (1) are not intrinsically wrong, and which (2) are morally necessary. Now Vasectomy is not only not intrinsically wrong, but is morally necessary for the protection of the body social against degenerate criminals. Consequently the State has the right to impose Vasectomy on degenerate criminals. It will be well to bear this argument in mind throughout the following pages.

The first answer to Father Donovan's question on the lawfulness of Vasectomy (March number, 1910) was given by Mgr. De Becker and the Professors of Louvain (April number, 1910). They claimed that the State has no right to impose Vasectomy on degenerates, because it is a grave mutilation, and not even the State has authority to mutilate an *innocent person*, even under the plea that it is for the public good.

In a subsequent article (September number, 1910) Mgr. De Becker insisted on the unlawfulness of Vasectomy because it causes not only sterility but impotence, and the State has no authority to inflict Vasectomy on degenerates, since it cannot prevent an *innocent person* from using his natural right to marry.

Mgr. De Becker denies the first part of our minor—Vasectomy performed by the State mutilates an *innocent person*, and so is intrinsically wrong. This is doubtless true of some of the people to whom the operation is applied in certain States of the Union; but when there is question of *degenerate criminals*, I do not see how they can be said to be *simply innocent*.

In his letter of 22 October, 1911, Fr. Vermeersch considers Vasectomy as a means of diminishing excessive concupiscence and of procuring the patient's spiritual welfare. "Our opinion (in the April number, 1910)," he says, "referred only to Vasectomy practised with a view to the prevention of ill-starred births. Dr. A. O'Malley calls attention to another use of the operation, to moderate excessive concupiscence of certain abnormal subjects. In this case the question changes, and Dr. O'Malley very properly notices the change. Before committing myself to any opinion on the solution he gives to this new point of view, I should be pleased to know" . . . etc.

So far as I understood a conversation I had the pleasure to have with Mgr. De Becker, Fr. Vermeersch, satisfied with Dr. O'Malley's answer, admits as probable the lawfulness of Vasectomy in this case; and Mgr. De Becker gave me to understand that he himself does not reject the probability of this hypothesis. It is more than I would grant myself, for reasons given in my paper in the November number, 1910. But, as Fr. Vermeersch remarks, there is nothing in this opinion against what is contained in his letter in the April issue.

There is, however, this to be noted in the aforesaid case. What is directly intended as a means of lessening undue concupiscence is the shutting-off of communication between the testicles and the seminal vessels; which means the sterilization of the subject,[2] the withdrawal of his generative power. By admitting, at least as probable, the lawfulness of Vasectomy in this case, Fr. Vermeersch must also admit that the withdrawal of the generative power may be not only permitted, but also directly intended; consequently that a "malum simpliciter physicum" (in no way "moraliter malum") may be sometimes directly intended. And this is my own doctrine in my answer to Fr. Schmitt's argument, which I shall come to presently.

Father Rigby, O.P., in his article (July number, 1910), simply admits that, so far as the question had been treated up to that time, the defenders of the lawfulness of Vasectomy imposed by the State on degenerate criminals were right, and their opponents wrong. The end aimed at by the State, he says, namely the prevention of the procreation of degenerates, is good. Moreover, in the conflict between the rights of society and the rights of the degenerate, the principle that "bonum privatum bono publico cedat necesse est" holds good, and permits the State to deprive the degenerate of his *natural* right to procreate children. On this score Vasectomy would be lawful; but is there not some other reason to prove its unlawfulness? Yes; the key to this whole question, he says, is found in the fact (?) that Vasectomy causes impotence and therefore introduces an impediment to matrimony. Taking up the spiritual side of the question, Fr. Rigby explains that

[2] Cf. De Smet, ECCL. REVIEW, September, 1912.

matrimony is a remedy of concupiscence, and for some may be an altogether necessary means of living honestly and saving their souls. Hence Vasectomy is intrinsically wrong, by the very fact that it effects a mutilation which makes a man incapable of contracting a valid marriage. The State cannot impose Vasectomy on any citizen, even in order to protect the rest of its citizens, because an inferior right must yield to a higher one and a man's *spiritual* right to marry is superior to the *natural* rights of society. This article of Fr. Rigby's was thus another denial of the first part of our minor—that Vasectomy is not intrinsically wrong.

In reply to my article in May, 1911, Fr. Schmitt, S.J., in the June number, willingly admits the second part of my minor. The end of Vasectomy, namely the protection of the body social against degenerates, is a very desirable one, and would be a good reason for justifying Vasectomy, if the operation were not on another head proved to be intrinsically unlawful. Here again the first part of our minor is denied, but for a new reason. Fr. Schmitt denies us what Fr. Rigby had conceded, and he sustains his denial by a principle which Fr. Vermeersch and Mgr. De Becker (and I dare say many others) probably would not accept, as I have said before. Vasectomy is intrinsically illicit, says Fr. Schmitt, because it intends directly an evil, *though merely and simply physical,* namely, the withdrawal of the generative power; for it is never lawful to intend evil that good may come of it. It was something new to be told that "nunquam licet intendere *malum mere et simpliciter physicum* ad hoc ut eveniat bonum", and Fr. Schmitt's arguments are very far from proving it.

Father Schmitt, as well as Mgr. De Becker and Fr. Rigby, had gone on the assumption that Vasectomy produces impotence. At this point enters Dr. O'Malley who, after giving a magnificent account of the surgical phase of the case, overthrows the basis of their argument. "The assertion that Vasectomy," he says, "ever, under any possible combinations of circumstances, did, does, or will render any man impotent, I repeat, is absolutely untrue. Mgr. De Becker says it is the 'communissima Doctorum sententia' that it renders men impotent. It is not the opinion of a single medical doctor anywhere, unless he is criminally ignorant." And, "if Vasec-

tomy is illicit, it is not so for the reasons advanced by Mgr. De Becker and Fathers Schmitt and Rigby." So far so good. But Dr. O'Malley is a defender of the unlawfulness of Vasectomy performed by the State. What new arguments does he offer?

In the first place, he holds that Vasectomy produces sterility (at least temporarily) and is a serious mutilation. Then in a dissertation which cannot be said to have, philosophically, any value comparable to the scientific worth of the first part of his paper, he says that the State may order Vasectomy to be performed on a sane criminal as a *punishment*,—if indeed the operation is a punishment; which the Doctor thinks unlikely. And in reply to "Neo-Scholasticus", who had expressed the opinion that the State,[3] in order to prevent possible crime and disease, may mutilate individuals who are not criminals, he goes on to say that the State has no right to mutilate an innocent man by subjecting him to Vasectomy. Without any further proof, he concludes that the State has no right to impose Vasectomy. And what about degenerate criminals? It is unlawful for the State to inflict Vasectomy on them. The only reason that is given for this conclusion seems to be that sterilization is a *bad effect*, one that must not be directly intended. This is the very reason advanced by Fr. Schmitt; only the latter tried to prove it, whilst the Doctor does not offer a word of proof. Are degenerate criminals *innocent*? So contended Mgr. De Becker. Since, according to Dr. O'Malley, Vasectomy on degenerate criminals is unlawful, but "not for the reasons given by Mgr. De Becker and Fr. Schmitt", we would like to know the Doctor's reasons for declaring it unlawful.

From the foregoing it may be seen that those who contend that Vasectomy is unlawful are far from being in accord with one another. Their thesis is not proved, and the consequences based upon their assumption that the operation is intrinsically evil do not appear to be conclusive. But "ex conflictu idearum lux et veritas", and so the controversy has not been without its good. The opinion against the operation's being

[3] We are not interested now in Dr. O'Malley's other conclusions. It may be remarked, however, that his argument on the physician's right to operate appears very weak to those who keep in mind what Fr. De Smet has explained as "Vasectomia directa".

licit seems to be the result of an *a priori* argument; and in view of the abuses that Vasectomy may engender, it is not surprising that many are inclined to suppose that the operation is intrinsically wrong.[4]

It is to be feared that in giving their opinion on Vasectomy theologians have been influenced by the consideration of its practice in several of the States of America. In these States the law that imposes the operation legalizes at the same time many gross abuses. The legislators who have enacted the Vasectomy law were not guided by Catholic morals; they have not distinguished between what is and what is not lawful. It is not fair to argue from this that the operation is never lawful. The question is: Is it impossible for a State to pass a Vasectomy law that shall come within the bounds of justice

[4] Fr. Eschbach (*Analecta Ecclesiastica*, September-October, 1911) goes so far as to say, in a footnote: "Ad nos insignis doctor medicus aliquis sic scripsit: 'Vasectomy has been proposed by *some adventurers* of America with the pretendedly social scope of suppressing the procreation of insane, criminals, and degenerates'."—And from the tone of the whole article, it is evident that Fr. Eschbach is an adversary of Vasectomy.

Nevertheless in the arguments treating of the lawfulness of the operation, he does not reach one conclusion which the defenders of Vasectomy are not ready to adopt. In fact Fr. Eschbach applies to Vasectomy St. Thomas's doctrine on grave mutilation; he gives the very same argument I had given, and concludes:

(1) "Privatis itaque nonnisi tunc licet aliquem quovis membro mutilare cum membri putredo totius corporis saluti adversatur, et quidem nisi aliter toti subveniri non possit."

(2) "Sed quia ipse homo ordinatur ut ad finem ad totam communitatem cujus est pars, potest contingere quod abscissio membri, etsi vergat in detrimentum totius corporis, ordinatur tamen ad bonum communitatis, in quantum alicui infertur in poena ad cohibitionem peccatorum. Et ideo, sicut per publicam potestatem, aliquis licite privatur totaliter vita, propter aliquas majores culpas, ita etiam privatur membro propter aliquas culpas minores. Hucusque divus Thomas.—Hisce admissis ultra limites saevisse non videbitur princeps, qui ad promovendos bonos mores, legem condidisset qua, praeter alias poenas, Vasectomiam passurus foret quicumque iterata vice stuprum admisisse probaretur."

(3) "*Innocentes* autem, quicumque demum sint, simili poena plectere ne generando stirpem contaminent, summum nefas foret, christiano nomine indignum et immundum materialismum redolens."

This we all grant very willingly. For it is to be remarked that Fr. Eschbach, in this last part of his answer, does not speak of *degenerate criminals*. His "innocentes" are sick people, the class of individuals who were in question in his article, and of whom it had been said, "A fortiori mutilare aliquem licebit ad bonum altioris ordinis vel ad vitandum grave malum pro integra communitate, prohibendo scilicet ne per generationem quo contagioso morbo laborant integram civitatem aut provinciam contaminent."—And in a foot-note: "Hujusmodi praesertim de causa fuisse apud Status Foederatos contra nigros introductam ex ephemeridibus edocti sumus." Though Fr. Eschbach be an adversary of Vasectomy, I would like to know his opinion about degenerate criminals, before reckoning him among our opponents.

and that shall be executed without abuse? Because Vasectomy under certain aspects is immoral, does it follow that it is always immoral, even when applied to degenerate criminals? I say *degenerate* criminals, for the defenders of Vasectomy do not advocate the lawfulness of this operation when applied to criminals *sine addito*.

The subject for the operation must be proved to be a criminal, first of all. Vasectomy is not for inoffensive and honest citizens. That is not enough, however; for, apart from its penal phase, Vasectomy is a means of safeguarding society against criminals who belong to the class of *degenerates*. Only in degenerate criminals is the generative power a menace to society. How hurtful to the body social these people are may in some measure be gathered from the figures given by Dr. O'Malley in the June issue of this magazine (1911, p. 685).

What will be the final solution of this vexed and opportune question? We know that the State must have a grave reason before it can sanction the use of Vasectomy for the protection of society. Does this serious reason exist? Some of the opponents of Vasectomy answer in the affirmative, such as Fr. Schmitt; others in the negative. The question cannot be dismissed by any *a priori* argument; it must be given careful examination, in the light of all the facts. The practical way to reach a satisfactory conclusion as to the lawfulness or unlawfulness of Vasectomy would seem to be by submitting to competent authorities the following question: "Can we say that the reasons advocated by the State for performing Vasectomy on degenerate criminals are sufficient to justify the operation?" Or, "Are the other means at the State's disposal practical enough to prevent the increase of degenerate criminals in the body social?"

Fr. De Smet started this new manner of treating the subject, in his excellent article in these pages, last September. The first part of his paper holds what I have all along maintained. As regards the State, he says, "non potest a principe vita auferri civis *innocentis* et *innocui*, licet ejus mors in commune bonum cederet." "Ex alia parte agnoscenda est principi *potestas jurisdictionis* in cives, quatenus, tamquam vindex suorum subditorum et curam gerens boni communis ac reipub-

licae conservandae, potest et debet vitam et jura civium tueri contra invadentes, ac media adhibere quae ad conservationem reipublicae et vitae socialis integritatem exiguntur, etiam, si opus sit, occidendo aut mutilando illos qui vitam socialem in discrimen vocant. Quo pacto jus habet princeps, positis ponendis, mutilandi aut etiam occidendi, sive in punitionem criminum, quae punitio necessaria est ad reliquos a sceleribus deterrendos, sive directe ad societatis vel individuorum defensionem contra nocentes."

From that it follows that the State has the right to perform Vasectomy, *but only* "in quantum constiterit illam mutilationem (in uno alterove individuo vel in civium categoria) esse necessariam vel (1) ad tuendam vitam seu jura individuorum, vel (2) ad conservandam ipsam reipublicae vitam socialem, sive per modum punitionis, sive per modum directae defensionis contra elementa nociva ejus incolumitatem in grave discrimen vocantia."

This is precisely our own position. The only difference between Fr. De Smet and us is as to whether the conditions exist or not. He claims that Vasectomy is not morally necessary for the protection of the public against degenerate criminals; whilst we maintain that this phase of the difficulty cannot now be determined because the discussion of it has not given us sufficient data for a safe judgment.

In support of his side of the argument, that the operation is not morally necessary, Fr. De Smet repeats in the first place that Vasectomy cannot be looked upon as a punishment. As a matter of fact, Dr. O'Malley states that out of 800 men condemned to the operation in Indiana, 176 willingly submitted to it. It may be that some men do not regard Vasectomy as a punishment, and may even ask for it, just as some hardy jail-birds may not look upon a term in prison as a hardship but rather an agreeable way of spending a relatively comfortable winter. But for the general run of men can we say that Vasectomy would not be a *poena*? How many men will practise race suicide who would not under any consideration debase themselves by submitting to Vasectomy? And why say that the same repugnance would be absent from criminals who have not lost all sense of morality and self-respect? If one hundred and seventy-six degenerates asked

for the operation, what about the other six hundred and twenty-four? Would they not have preferred to escape the operation?

Fr. De Smet adds: "Ceterum si Vasectomia imponeretur *uti punitio,* restringenda foret ejus applicatio solis delinquentibus et criminosis stricte dictis, non autem defectivis, abnormibus et degeneribus, ea latitudine qua applicatur in quibusdam Statibus Foederatis." The defenders of Vasectomy fully agree with Fr. De Smet on that point. Indeed they have never defended the operation "ea latitudine qua applicatur in quibusdam Statis Foederatis". For my part, I have at all times restricted the operation to degenerate criminals. The "defectivi *simpliciter*", "abnormes et degeneres", as well as the general class of the feeble, are not considered as subjects for Vasectomy. These poor unfortunates are not a peril to society; they may even be among the most peaceful and best citizens of the community.

The reasons advanced by Fr. De Smet do not sufficiently prove his second point, viz., "Vasectomia non est *medium necessarium* quo Societas sui incolumitatem *directe protegat et defendat contra nocentes.*" He argues: "Non admittimus ex procreatione prolium degenerum ex illis viris periclitari Societatis existentiam. Numerus namque hujusmodi virorum et prolium inde nascentium, in Statu aliunde rite moderato, semper manebit relative exiguus, et Societatis integritas stare potest cum existentia quorumdam membrorum abnormium et degenerum." Yes, if it were only a case of *quorumdam.* But in some places they seem to be an increasing multitude, and it is becoming harder and harder for the State to repress them. "The number of criminals in the United States," says Dr. O'Malley in his June (1911) contribution, "in proportion to the total population in 1850 was 1 to 3,442; in 1900 it was 1 to 586; and now it is about 1 to 500. There are at present almost seven times as many criminals in proportion to the whole population as there were in 1850." It smacks of exaggeration, again says Fr. De Smet, to say that "ex patre vitioso non procreari nisi vitiosam progeniem, nec desunt exempla in contrarium". Even so; but we have, as Dr. O'Malley in the place above cited points out, the fact that "Poellmann, of Bonn University, traced the descendants of one female drunk-

ard through six generations; in 800 descendants, 107 were illegitimate, 102 were beggars, 181 were prostitutes, and 76, criminals in a grave degree, and 7, murderers; and they all cost the State $1,206,000. The Jukes Sisters, two illegitimate prostitutes of New York, bred in five generations 709 criminals. Fifty-two per cent of the women are prostitutes, whereas the ordinary ratio of prostitutes to other women is 1.66. These descendants have cost the State up to the present time $1,500,000."

I think it but fair to conclude that it has not yet been proved that the State has no sufficient reason for subjecting degenerate criminals to Vasectomy. Additional light is needed on this subject, and it is to be hoped that more articles like Fr. De Smet's will be written on it. The road to the true solution of the problem seems to lie along the line he is following.

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JONAS OF BOBBIO, THE BIOGRAPHER OF ST. COLUMBANUS.

ON the twenty-third of November, 1915, the Catholic world will commemorate the thirteenth centenary of the death of St. Columbanus, the great Irish monk to whom Christianity and civilization owe such an inestimable debt of gratitude. For our knowledge of the career of this remarkable man we are indebted not to a son of the Island of Saints and Scholars, where his youth and early manhood were spent and where he was trained in the science, virtue, and heroism that made him such a shining light in one of the darkest periods of European history; nor to a son of the Franks, or Gauls, or Alemannians, for whose temporal and spiritual welfare he fasted and prayed, preached and toiled so many years,—but to a son of classic Italy, the land of his youthful aspirations, the scene of the struggles and triumphs of his declining years, and of the last stage of his wonderful earthly pilgrimage.

Jonas, whose life of St. Columbanus is, next to the Chronicle of Fredegar, the most important historical document of the seventh century, was born at Susa (Lower Piedmont), the ancient Segusio, an Alpine town at the foot of Mt. Cenis, twenty-five miles west of Turin. He was proud of the ancient

glories of his birthplace, which he calls "urbs nobilis, quondam Taurinatum colonia",[1] and quotes Virgil in support of the excellent quality of its apples, the mellowness of its chestnuts, and the abundance of its dairy produce.[2] He was not quite so taken with its climate at certain seasons of the year, especially with the rough blasts from the Pennine Alps that so often proved fatal to the Celtic spikenard.

During the boyhood of Jonas, Columbanus and his little band of Celtic monks came to Italy and, after a short sojourn in Milan, settled down at Bobbio on the Trebia, midway between Genoa and Pavia. We can imagine the eagerness with which young Jonas listened to the account given by some traveler from Milan or Pavia of the strange appearance and the austere manner of life of the foreign monks, of their adventures in Gaul and Alemannia, of the royal welcome extended to them by King Agilulf and Queen Theodolinda, of the holy life and death of their leader, and of the miracles performed at his tomb. The boy's mind was soon made up: he would go to Bobbio and become a monk.

Columbanus had been dead three years when his future biographer applied to his successor, the saintly Attala, for admission into the monastery. Jonas's writings give us a fair idea of the course of studies pursued in Bobbio in those early days. They abound in quotations from the books of the Old and the New Testament, from the Fathers of the Church, from pagan and Christian poets and prose writers. Jonas appears to have taken particular delight in the works of Livy,[3] whose style he made heroic efforts to copy.

Jonas spent nine years in Bobbio before he was allowed to revisit Susa. "My parents had repeatedly entreated me to pay them a visit," he says; "but the abbot would not hear of it. One day, however, he said to me of his own accord: 'Go quickly, my son, visit your mother and brother and come back without delay'. As it was the month of February and very cold, I told him that I preferred to wait until the weather

[1] *Vita Columbani*, II, 5.

[2] *Vita Col.* Praef. Virg. Ecl. I, 80.

[3] In his *Vita Columbani*, I, 3, Jonas has the following quotation from Livy which is not contained in any extant work of that author: "Nihil tam sanctum religione tamque custodia clausum, quo penetrari libido nequeat."

should be more favorable. But he said to me: 'Undertake the journey at once, for who knows whether you will ever have the opportunity again.' So I immediately set out for Susa, accompanied by the priest Blidulf and the deacon Hermenoald, two God-fearing, religious men. Great was my mother's joy at seeing me again after an absence of so many years; but her pleasure was destined to be short-lived. The very first night after my arrival I was seized with a violent fever and when the heat was at its height I cried out that I was tormented by the prayer of the man of God that I should not tarry, and that, unless they found some means of conveying me to the monastery, I should surely die. Then my mother said to me: 'It is better, my son, to know you alive in the monastery than to bewail you dead here at home.' I confess that I awaited the morning with impatience. With break of day we set out on our homeward journey. For three days I ate nothing, but as we drew near to the monastery the fever left me. When we arrived, we found our good father Attala stricken with the fever and at the point of death. He was exceedingly glad to see us, and thus we understood that the fever had been providentially brought upon me in order to oblige us to return to the monastery before his death." [4] On the following day, 10 March, 627, Attala, after consoling the brethren and exhorting them to persevere in their holy calling and bidding each one farewell, rendered his holy soul to his Maker.[5] Jonas, who had been his private secretary,[6] had the happy thought of leaving to posterity a beautiful, but all too brief, record of his life.

In June, 628, Jonas accompanied Bertulf, Attala's successor, to the Eternal City. The occasion of the journey was briefly this: After the death of Columbanus, Probus, Bishop of Tortona, tried by every means in his power to subject Bobbio to his jurisdiction. He was in a fair way to succeed, having already won over the neighboring bishops and bribed the courtiers of King Ariowald, when Bertulf put an end to his intrigues by referring the matter to the judgment of the Holy Father and going in person to Rome to plead the cause of his monastery. Honorius I, whom Jonas describes as "a man of

[4] *Vit. Col.* II, 5.

[5] Ib. II, 6.

[6] Ib. II, 2: "Beati viri ministerio deputatus."

great sagacity, prudence and zeal, of remarkable learning, sweetness and humility",[7] accorded the abbot of Bobbio a most favorable reception, made inquiries in regard to the state of the monastery and was delighted to hear that strict monastic discipline reigned within its walls and that the monastic virtues were held in honor.

During his sojourn in Rome Bertulf was daily summoned into the presence of the Pontiff, who exhorted him to persevere steadfastly in the course upon which he had entered and especially to combat the nefarious Arian pest that still infected northern Italy. Rejoiced to have found in the holy abbot "a companion to whom he could open his heart freely",[8] Honorius would have gladly detained him longer at his court, but as the great heat made an early departure not only advisable but even necessary, he granted him, in a Bull, dated 11 June, 628,[9] the desired privilege of exemption from all episcopal jurisdiction, and reluctantly dismissed him.

On the return journey Bertulf gave Jonas a singular mark of his confidence and affection. The party had passed through Tuscany and were approaching the Apennines when the abbot, who had left Rome a sick man, was attacked by so violent a fever that all feared for his life. Tents were pitched for the night—it was the Vigil of the Feast of SS. Peter and Paul—on the ruins of the ancient Castrum Bismantum.[10] "During the night," says Jonas, "our good father called me into his tent to assist him in dispatching the business of the day. When all was done, he told me to watch by his bedside till morning. I tried to keep awake, but could not: the night was so sultry and my eyes were so heavy with sleep; those who watched by the baggage and the horses were also overpowered by sleep. While our camp lay thus buried in silence, the Prince of the Apostles, the blessed Peter, approached the bedside of our dear father and said to him: 'Arise and proceed on your journey to your brethren.'—'Who are you?' demanded the man of God. 'I am Peter,' was the reply; 'to-morrow the

[7] Ib. II, 23. [8] Ib. II, 23.

[9] *Liber Diurnus Rom. Pont.* Form. 77 (ed. Sickel, p. 82).

[10] The present Bismantova, near Modena. Of this once famous stronghold nothing remains but a gigantic rock called by the townsfolk "Pietra di Bismantova."

whole world celebrates my feast.' Greatly agitated, the abbot called out to me to know what had happened. When I told him that I had seen and heard nothing, he was silent, and it was only after much insistence on my part that he told me of the vision he had had." [11]

Shortly after Bertulf's return from Rome, Jonas was sent to Luxeuil, in Burgundy.[12] Eustasius, who had succeeded St. Columbanus in the government of the monastery, was still alive and Jonas had the happiness, as he himself tells us,[13] of conversing with him on the life and virtues and miracles of their holy founder and of assisting at his beautiful death, 2 April, 629.

Jonas made the journey from Bobbio to Luxeuil, not by way of the St. Bernard, but over the Rhaetian Septimerberg, in order to visit St. Gall in his cell on the Steinach. He seems to have visited the great Apostle of the Alemannians on other occasions also, or, at any rate, to have spent considerable time in his company, for, in the tenth chapter of his life of St. Columbanus, after describing the rich draught of fishes that Gall had taken in the Breuchin, near Luxeuil, he adds: "Haec nobis supradictus Gallus saepe narravit—the above-mentioned Gall often related this incident to me".

We do not know how long Jonas remained in Luxeuil. From his Celtic masters he had imbibed the "desiderium peregrinandi"—the longing "to go on pilgrimages." He wandered from city to city, from monastery to monastery, and was everywhere a welcome guest, because in those days the number of men skilled in letters was very limited, and bishops, abbots and abbesses indulged the hope that the gifted Italian could be induced to write a life of their favorite patron saints, or to record for the edification of their contemporaries the miracles wrought at their tombs.

In 639, the year before Bertulf's death, Jonas revisited his beloved Bobbio. It was on this occasion that he promised the abbot and the monks to write the life of St. Columbanus.[14]

[11] *Vit. Col.* II. 23.

[12] Jonas says that the abbots of Bobbio and Luxeuil exchanged monks quite often.

[13] *Vit. Col.* Introd. Letter.

[14] *Vit. Col.* Introd.

Three years, however, elapsed before he could find time to fulfil his promise, for, on his return to Gaul, Amandus, the Apostle of the Belgians and founder of the famous monastery of Elno,[15] invited him to assist him in his missionary work on the Scheldt and the Scarpe. No details have come down to us of Jonas's career as a missionary among the pagan tribes of the Netherlands. He himself tells us that he spent three years in this arduous and, as we know from the life of St. Amandus, at times dangerous work. The journeying from mission to mission was for the most part done by water in a rude ash canoe.[16] It was on one of these expeditions that Jonas stopped at Arras for a much-needed rest and was prevailed on by the bishop and the clergy to write the life of St. Vedastes, the first Frankish bishop of that city.[17]

It is impossible to say what caused Jonas to break off his missionary labors. St. Amandus was one of those extraordinary men who are literally devoured with zeal for the spread of the Gospel. Whenever he heard of a people, no matter in what part of Europe, to whom the Gospel had not yet been preached, he could not rest until he had made at least an attempt to convert them. With a few trusty companions he would set out at a moment's notice for Friesland, the Spanish Marches, or the Slavish settlements on the Danube. Perhaps it was one of these sudden expeditions, whose unsuccessful issue, owing to lack of prudent organization, could be foreseen, that led Jonas to sever his connexion with St. Amandus. However that may be, in 643 we find him in the monastery of Evoriacum,[18] near Meaux, where the rule of Luxeuil was strictly observed under the energetic Burgundofara, whom St. Columbanus had consecrated to God in her childhood.

Jonas has left us some pleasant pen-pictures of cloister life in Evoriacum.[19] When a nun was on the point of death, the whole community assembled in and about her cell to bid her

[15] Now St. Amand, in Belgium.

[16] *Vit. Col.* Introd.: "Lintris abacta *ascoque*."

[17] See Bruno Krusch's edition of the *Vita Vedastis Ep. Atrebatensis* in Monumenta Germaniae, SS. Rer. Merov. III, pp. 399-414. Krusch has proved that either Jonas himself or one of his many imitators must be the author of the *Vit. Vedast.*

[18] Now called Faremoutiers, between the Grand-Morin and the Aubetin.

[19] *Vit. Col.* II, 11-23.

an affectionate farewell and to accompany her departing soul with joyful psalms and canticles. Thirty days after her death, "according to the custom of the Church," a Solemn Mass of Requiem was celebrated for the repose of her soul. Jonas himself officiated at the Month's Mind Mass for Sister Gibitrud, at which Burgundofara and all her nuns assisted. On Sundays, whilst the religious received Holy Communion under both species, the choir sang the Antiphon: "Hoc sacrum Corpus Domini, et Salvatoris Sanguinem sumite vobis in vitam aeternam—Receive this sacred Body of the Lord, and the Saviour's Blood unto life everlasting".[20]

The next, and unfortunately the last, trustworthy notice of Jonas is contained in the introduction to his *Vita* of St. John of Reomaus. In the month of November, 659, Jonas was sent by Chlothar III and his mother Balthildis on some state affair to Châlons-sur-Saône. The fatigues of the journey obliged him to rest for a few days at the monastery of St. John, near Semur-en-Auxois, and he then yielded to the importunities of abbot Chunna, a former pupil of Luxeuil, and promised to write an account of the life and miracles of their holy founder. As St. John was born about the middle of the fifth century and died after 543, we need not be surprised that his biographer could gather but meagre details about his life and contented himself, for the most part, with reproducing the legends that had gradually grown up around his name. The latter part of the work, however, is not only historically reliable but valuable also as containing an account of King Theodobert's expedition into Italy in 539 and of the pest that raged in Gaul in the year 543.[21]

In the introduction to the life of St. John of Reomaus Jonas is called abbot; Raimbert, the author of the Life of St. Walaric, gives him the same title.[22] There can be no doubt, therefore, about the fact itself; but whether he was abbot of Elno, as his intimacy with St. Amandus has led some to believe, or of some Columbanian monastery in the Vosges, or a

[20] The words are taken from the Antiphonary of Bangor. (See Warren, *The Antiphonary of Bangor*, London, 1893, vol. I, fol. 33.)

[21] See Krusch's edition of the *Vita Johannis Abbatis Reomaensis.* in M. G. H. SS. Rerum. Merov. III, pp. 502-517.

[22] *Vita Walarici*, C. 9.

titular abbot in the service of the Frankish kings, it is impossible to determine. It is just as impossible to fix the date or place of his death. He was still alive in 665;[23] after that all trace of him is lost.

The fame of Jonas as a writer rests on his *Life of Columbanus*.[24] The author divides his work into two parts. "The first," he says, "gives a brief account of the career of the blessed Columbanus; the second treats of his disciples Athala, Eustasius and others whom we ourselves have known." His knowledge of the life of Columbanus he derived from the purest sources. "Very many of those with whom Columbanus had lived," he says in the preface, "and who were witnesses of the deeds done by him are still alive. These have told us not only what they had heard from others, but above all what they themselves had seen. Much, too, was communicated to us by the venerable fathers Athala and Eustasius, the predecessors of Bobolen and Waldebert in the monasteries of Bobbio and Luxeuil. If I praise any one who is still among the living, do not on this account look upon me as a flatterer, but as a narrator of good deeds, and, believe me, whatever words of eulogy I have written, have not been written to curry favor with any one, but solely to hand down to posterity actions worthy of record. . . . We have set down what we have heard from reliable witnesses; what was no longer fully present to our mind, we have omitted altogether."[25]

The list of Jonas's witnesses is indeed a respectable one. Besides Eustasius and Attala, already mentioned, there is Gall, the pupil of Columbanus in Bangor and the sharer of his labors till 613, who tells Jonas of the wonderful draught of fishes; Theudigisil, one of the first monks of Luxeuil, who shows him the finger that Columbanus had miraculously healed; Chagnoald, private secretary to Columbanus and afterward Bishop of Laon, who had often been witness of his master's familiarity with the birds and beasts of the forest; Donatus, Bishop of Besançon, whom Columbanus had bap-

[23] *Kirchenlexikon*, Art. Jonas von Bobbio.

[24] By far the best edition of the *Vita S. Columbani* is that of Bruno Krusch in the collection Monumenta Germaniae historica. Vol. IV of the Scriptores rerum Merovingicarum, pp. 1-152. See also Lawlor, *The Manuscripts of the Vita S. Columbani*. Dublin, 1903.

[25] *V. Col.* Introd.

tized; Potentinus, the faithful companion of Columbanus during the trying journey to Nantes; Winioc, the father of abbot Bobolen and a frequent vistor in Luxeuil in its early days, and Sonichar, and Domoal, who had been privileged to attend Columbanus during the days of his solitary retirement. Jonas had friends, too, among the clergy of Mainz, who told him of the meeting between Columbanus and Bishop Lesio.

Thus we see that Jonas, although he had never seen St. Columbanus, was in a position to inform himself accurately in regard to the chief events of his life. His witnesses were all men of high moral character, not one of whom would have even for a moment entertained the thought of intentionally deceiving him. Of course there is the possibility, not to say the probability, that one or other of them looked upon certain happenings as miraculous and related them as such, which, on closer scrutiny, are susceptible of a natural explanation.

Born and bred, as he was, in Italy, we need not be surprised that Jonas was not all too well versed in Frankish history. His acquaintance with the *Historia Francorum* of Gregory of Tours must have been very imperfect; for he makes Columbanus arrive in Gaul "when Sigibert ruled over the two kingdoms of Austrasia and Burgundy"; whereas Gregory expressly says that Sigibert, who was king of Austrasia only, was slain in 575, and that Burgundy was not united with Austrasia until 592. He is better informed in regard to the events of the years 610-613, his statements agreeing on the whole with those of Fredegar.

Jonas was altogether mistaken as to the age of St. Columbanus, whom he believed to have been twenty or thirty years old on his arrival in Gaul, and about fifty or fifty-five at the time of his death. Both suppositions are inadmissible; for, in 603, Columbanus calls himself an "old man", a "veteran",[26] and when he wrote the *Verses to Fidolius* he was almost an octogenarian.

Certain writers have taken our biographer severely to task for making no mention of two important events in the life of his hero—the Paschal controversy and the affair of the Three Chapters. But it must be remembered that Jonas, on his own confession,[27] wrote primarily to edify, to spur on to imitation,

[26] Epist. II.

[27] *V. Col.* Praef.

and to have enlarged on Columbanus's obstinacy in the controversy with the Gallic bishops or on his false position in the affair of the Three Chapters would not have been "unto edification and exhortation and comfort". Besides, the monks of Luxeuil had long since made peace with the Frankish bishops and those of Bobbio stood in high favor with the Holy See, so Jonas thought it best " to let old bygones be ".

From the preface to his Life of Columbanus we learn that Jonas took for his models the best hagiographical works of the early Church. He had read St. Jerome's Lives of St. Paul the Hermit and St. Hilarion, and St. Athanasius's Life of St. Antony, as well as the lives of those "pillars of the Churches", as he calls them, St. Hilary, St. Ambrose, and St. Augustine. He was also acquainted with more recent hagiographical literature, as is proved by his quotations from the Life of St. Desiderius of Vienne by Sisebutus. The writings of Columbanus, the Antiphonary of Bangor, and other Irish liturgical works were of course familiar to him. We have already referred to his knowledge of the Latin classics. It is no exaggeration to say that no author of the seventh century whose works have come down to us, was better read in them than he. He quotes Livy's great historical work and Pliny's Natural History; Virgil's Eclogues, Georgics, and Æneid; Juvencus's Paraphrase of the Gospels, and Silius's Epic of the Punic Wars.

Jonas, however, was not content with mere admiration of the poets of Rome—he aspired to poetic honors himself. Although the pseudo-hexameters prefixed to his life of his master can hardly be ascribed to him, with the exception perhaps of the last two lines, the style and spirit of the " Versus in Columbae Festivitate ad Mensam Canendi " and the " Hymnus in Columbae Transitu Canendus " leave no doubt as to their authenticity. The " Hymnus in Transitu," which is a recapitulation of the miracles performed by St. Columbanus, is written in the favorite meter of the Irish monks, the iambic tetrameter:

Nostris sollemnis saeculis
Refulget dies inclita,
Quo sacer caelos Columba
Ascendit ferens trophea.

The "Versus ad Mensam Canendi" furnish us with the only contemporary evidence that St. Columbanus was a priest:

> Clare sacerdos, clues, almo fultus decore,
> Tuis, Columba, decus qui redoles in orbe.[28]

Some Merovingian writers call Jonas "praeceptor", or teacher, and not altogether without reason, for the influence of the *Vita Columbani* can be traced in almost every hagiographical work of the seventh and eighth centuries. By his contemporaries Jonas was esteemed as "a man of great eloquence and profound erudition," as "a polished and elegant writer".[29] Fredegar (c. 645) incorporated several chapters of the *Vita Columbani* in his Chronicle and the first part of Wettin's *Vita S. Galli* is based on the same work. All that the Venerable Bede says in his *Ecclesiastical History* about Columbanus, Eustasius, Attala, Bertulf, and Burgundofara, is taken verbatim from Jonas; this has caused some writers to make the curious mistake of ascribing these biographies to Bede himself.

Although, according to our standards of taste, Jonas can hardly be called "a polished and elegant writer", there is no doubt that he took infinite pains with what he wrote, imitating now the bombastic manner of the later Roman rhetoricians, now the more chastened style of St. Jerome or the classic Latinity of Livy. Almost every page furnishes us with examples of the best, but also of the worst, diction. Solecisms and even barbarisms are by no means rare; but if we bear in mind that he lived at a time when, as Cardinal Newman says, "the very mention of education was a mockery and the very aim and effort to exist was occupation enough for mind and body", we will not be surprised at his occasional grammatical blunders, but rather at the general excellence of his composition.

In spite of Fredegar's complaint that the world was in its dotage and that men were losing the keenness of intellect of former times,[30] a certain revival of learning is nevertheless

[28] The meter of these lines is heptapodic, the seventh foot being a trochee.

[29] *Vita Walarici*, C. 9. See also *V. Salabergae*, C. 3; *V. Agili*, C. 6; *V. Faronis*, C. 12.

[30] *Fredegarii Chronicon*, ed. Krusch, M. G. H. SS. Merov. II.

discernible in the Frankish dominions about the middle of the seventh century, and the honor of having brought it about belongs in no small measure to Jonas of Bobbio, the biographer of St. Columbanus.

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THE CURE OF INTEMPERANCE.

VII. THE PASSIONS AND THE NATURAL CONTROL OF THEM.

WITH the drunkard, if he resist his lower tendencies at all, the conflict is between the reason and the appetites. The term appetite, emotion, feeling, and passion are commonly made synonymous. The emotions are modes, aspects, or qualities of cognitive and appetitive energy, positive or negative phases of intellectual and volitional action. They are either complex forms of mental excitement which is not rational, or they are pleasurable or painful aspects of mental energy. Feeling is sometimes a synonym for emotion, but it may also denote instinct, or cognition with certainty without consciousness of a reason for this knowledge.

Passion is, strictly, an emotional state wherein the excitement is intense, or where there is a strong permanent tendency toward some particular emotion. Emotion is commonly blunted by repeated use, passion is made keener. As Kant said, emotion is like a flood from a broken dam; passion is a stream that erodes an ever-deepening channel. Feeling begins as emotion, and if stimulated it ends as passion.

The emotions or passions always have a sensible element even when the idea that awakens them is spiritual. There are four parts in every emotion or passion: (1) the affection or motive principle, which is love of one kind or another; (2) the notion of an object that can gratify or disappoint that affection; (3) the conscious feeling, the felt movement or tendency of the soul—hence the term *emotion,* moving out; (4) the organic affection that shows itself in the body by the quickened respiration, the moving lip, the heart-beat, and so on.

There are eleven chief emotions or passions, and all others arise from these, either by composition or a change in the object. These are Love, a tendency toward real or apparent

good (it may be sensuous or intellectual); Hate, an aversion to real or apparent evil; Desire, a tendency toward possible or eligible good; Fear, a recoil from avoidable evil (terror is excessive fear); Hope, an inclination toward a difficult but probable good; Despair, a hatred of unavoidable evil; Delight, a fruition of present good; Grief, a suffering from present evil; Anger, a perturbation of the soul that arises to avenge honor, or to overcome hindrance; Boldness, an elevation of the mind eager to surmount obstacles, and Anxiety, a depression of the mind apprehending danger.

Those passions and emotions that seek good or avoid evil are called the concupiscent passions or emotions; those that regard good as hard to gain or evil as hard to shun are called the irascible emotions or passions. All have to do with good or the privation of good, and are ruled by the virtues of the will. The moral virtues, which are habits that make the will well disposed and the deed perfect, incline the emotions and passions to act in harmony with reason. The four cardinal virtues, or hinges on which the others swing, are Prudence, which selects means for the end: it directs the intellect; Justice, which gives everyone his own, and directs the will; Temperance, which governs the concupiscent passions or emotions, as love, hate, desire, delight; and Fortitude, which controls the irascible passions or emotions (as anger, hope, despair, fear, grief, boldness, and anxiety). The concupiscible passions, if unchecked, urge us to act contrary to reason; the irascible passions make us hold back from what reason urges us to do: temperance, which moderates the concupiscible passions, restrains; fortitude, which controls the irascible passions, urges us onward. The irascible passions grow out of the concupiscible.

The will is an intrinsic principle; a passion is a principle extrinsic to the will. The passions are good or morally indifferent, but when they influence the will they are a source of moral good or evil. They can have so strong an influence that in certain conditions they completely overpower the will: great fear, for example. As Bacon said, "Revenge triumphs over death; love subjects it; honor aspireth to it; grief fleeth; feare preoccupieth it." According to Saint Thomas,[1] anger

[1] 1. 2., q. 48, a. 3.

more than any other passion overturns reason. One of the chief means to hold the passions in check is the virtues.

Experience shows that acts of the will and intellect when performed do not utterly cease so that nothing remains of them. A kind of residue is left, which is piled up by repeated acts in strata, as it were, and this accretion makes a foundation for the stability of the will to rest upon. The will by resisting evil again and again, and seeking good, gradually acquires habitual dispositions, which are called virtues. On the other hand, if no effort is made to avoid evil, gradually habitual dispositions are formed, which are vices; habits fitted for evil.

The virtues and vices are habits. A habit (*habitus, habere*) is a quality that determines a subject *to have* itself well or ill disposed, according to its nature; it is a stable quality, a motive principle, added to a faculty, which disposes this faculty toward a *particular* course of action; it is commonly an acquired aptitude for some special kind of work. A habit is a kind of quality by which anything *has* itself in relation to something else as regards motion in difficulty. It is something more than a disposition; more firmly fixed, at least in its cause, as a quality rather than as a disposition. Sickness and health are dispositions, not habits. Some dispositions grow into habits. As regards action a habit is the *actus primus,* and the act is the *actus secundus.*[2]

An organism grows to the mode in which it is exercised; and what was conscious, voluntary effort may become even reflex, automatic, through the repetition that forms a habit. Voluntary actions that were learned with much effort, through frequent repetition may become so easy that they are done unconsciously—for example, the complicated movements of the fingers in playing a musical instrument. This happens also in the moral order.

Habits are acquired and kept in existence by repeated acts, and the rapidity and ease of acquiring a given habit differ in individuals. Congenitally some men are so disposed that they take on certain habits quickly. We find somatic tendencies, stable and unstable nervous diatheses, peculiar conditions of

[2] Cf. Saint Thomas, 1. 2., q. 51, a. 3.

the auditory tract, congenitally strong memory or vivid imagination, and so on, which make special good and evil habits easy and rapid of acquisition.

Habits are of the intellect and will; are of the faculties of the soul; although supernatural habits, like grace, may be of its substance. Material faculties are determined to one method of action, and, properly speaking, have no habits; but the intellect and will are not so limited, and a habit becomes a beaten pathway for the movement of these spiritual energies in fixed directions. The will is moved by the intellect, the inferior appetites by the will; habits of the will are formed by the repeated inclination given to the will by the intellect. These habits are especially intensified by repetition of the acts proper to them, if the acts are proportionate in degree to the habit already present. Volitional habits are diminished or destroyed by the repetition of acts contrary to those proper to the habits, or contrary to the cause of these acts, or by the mere cessation of these acts.

The soul, considered as the active principle, the agent, has no natural habits; but the soul as moved by something else receives a quality from the mover which results in a habit. A habit supposes a passive faculty, and this faculty is so moved by an active principle that the motive tendency becomes a quality of this passive faculty. The active principle is reason, and it gradually determines a passive faculty (which tends toward *various* objects) to move in *one* groove, toward one kind of act, and this specialized motion constitutes a habit.

Speaking of intellectual habits, Saint Thomas [3] says, "When man stops the habitual use of the intellect, the imagination raises extraneous images, which are even contrary to intellectual energy; and these fancies, unless they are cut off or suppressed by frequent exercise of the intellectual habits, render one less fit for correct judgment, and sometimes altogether dispose us to bad judgment." This is the reason the novel-reader, those given to sensual pleasure, dreamers, find it difficult or impossible to concentrate the mind on intellectual work. They lose the habit of spiritual attention, reasoning, patient study, or never form these habits: they dissipate, that is, scatter; they do not concentrate.

[3] 1. 2., q. 73, a. 2.

When a habit is such that it perfects the rational faculties of man, and inclines him toward what is the good of those faculties in their operations, such a habit is called a virtue. A virtue is a habit determining a rational faculty to good; it is a disposition of a perfected faculty toward what is the best act the faculty can perform. A habit that determines a faculty to evil is a vice.

The will is more properly the subject of virtue, because virtue strictly speaking always goes over into action, which is of the will. A man is virtuous not because he can act well, but inasmuch as he actually and constantly acts well. There are, however, habits of the intellect that are called intellectual virtues, especially when they help the will in its own more real virtues. The speculative intellectual virtues are Wisdom, Knowledge, and Understanding; the practical intellectual virtues are Art and Prudence. Wisdom is reason acting accurately in that atmosphere of peace the soul enjoys when its sensual appetites are controlled: the passions uncontrolled trouble peace, obscure the understanding and judgment, and pervert the will. "The work of justice shall be peace, and the service of justice, quietness and security forever. And my people shall sit in the beauty of peace, and in the tabernacles of confidence, and in wealthy rest."[4] Virtue is not knowledge alone, although knowledge or its absence affects the virtues; nor is vice ignorance, except in part. One of the uses of virtue is an impetus of the will to slide us safely over a spot made boggy by ignorance; or it is like a fire-drill in a school which leads confused children through smoke to safety.

The cardinal or fundamental virtues are prudence, justice, temperance, and fortitude. In dealing with the good that benefits our nature it is necessary (1) that reason rightly considers this good and offers it to the will as a standard of action —that is prudence, a habit or virtue of the intellect; (2) the will follows out in its own actions the order proposed (a) as regards relations to other men (justice); (b) as regards the control of passions that urge us toward a false good contrary to reason (temperance); (c) as regards the strengthening of the will in any difficult endeavor to attain befitting good (forti-

[4] Isaiah 32: 17, 18.

tude). Discretion, righteousness, moderation, and firmness, are other names for these four fundamental virtues.

The acquired moral virtues, when perfect, are necessarily all connected; so much so that one can not exist without the others; that is, when there is question of a virtue, not of a single act of a virtue: as Cicero said, "Si unam virtutem confessus es te non habere, nullam necesse est te habiturum." [5] The natural virtues all rest on prudence, because the virtues constantly choose and follow rational good, and such a choice or direction is the essence of prudence. Prudence, however, can not be exercised unless temperance prevents clouding of the intellect by the concupiscible passions, and fortitude lends courage to judge calmly and clearly in adverse conditions, and justice decides without prejudice or selfishness. It is the office of any moral virtue, since it is an elective habit, to make a right choice; but to make such a choice it is not enough that there should be a mere tendency toward a fitting end, which is the whole effect of a given virtue. There is need also that we select the best means toward that end; and that selection is the work of prudence, which is consiliary, judicial, and perceptive of means to an end. Prudence itself, as has been said, must have the ground leveled for its activity by the other cardinal virtues.[6]

This matter of the indissoluble connexion between the virtues is very important in the moral treatment of drunkenness, as will be shown hereafter. A drunkard will never be cured fully by directing his efforts solely to sobriety as opposed to inebriety: he must build up the whole wall, put in all the protective virtues, or intemperance will break through somewhere. Drunkenness is not inebriety alone; it is foolishness or imprudence; it implies more or less all phases of intemperance; and it shows a general lack of fortitude and justice.

The vices are not so intimately connected as the virtues, because their objects are disassociated. Avarice may neutralize luxury, but breed timidity, uncharity, and injustice. A vice is an habitual disposition contrary to what befits man's rational nature. Vices, like virtues, are intellectual and moral, and

[5] *De Tuscul. Quaest.*, lib. ii.

[6] Cf. St. Thomas, 1. 2., q. 75, a. 1; Aristotle, *Ethics*, lib vi, last chapter; St. Austin, *De Trinitate*, lib. vi, c. 4.

the four cardinal vices are imprudence, injustice, intemperance, and cowardice. "Æquitas, temperantia, fortitudo certant cum iniquitate, luxuria, ignavia." There are four "wounds of nature" consequent to sin which are opposed to the four cardinal virtues: Ignorance in the intellect is opposed to prudence; Malice in the will, opposed to justice; Weakness in the irascible appetites, opposed to fortitude; and Concupiscence, opposed to temperance, in the concupiscible passions.

There are more vices than virtues, and the seven fundamental vices are pride, covetousness, lust, anger, gluttony, envy, and sloth. Pride is an inordinate desire or conceit of one's own superiority; it is unreasonable self-esteem. It is the chief vice in *intention,* as it underlies the others, and turns everything to selfish advantage. Covetousness is the chief vice in execution, because riches give means to fulfil all inordinate appetites. Pride is an especially grave vice because it is of the intellect, and thus a deordination of the noblest part of man. It is also opposed to Faith, without which all religion is a mere hypocritical convention.

Humility is the virtue opposed to pride, and it is the most important natural virtue man is capable of after justice: the theological virtues, faith, hope, and charity, transcend humility, but they are infused by God, who is their object. Magnanimity strengthens a vacillating will; humility checks excess in aspiration and ambition: it supposes a rational, true estimate of one's real worth. It is a very honest virtue; it tells the truth with sensitive precision. It is not base, cringing, abject, but loyal in subordination to God. If a person has a keen intellect, a powerful imagination, a beautiful body, these are gifts of God; the worth and the glory from them justly and honestly should redound to their Creator, not to their vicarious possessor. We deserve merit for the correct use of these gifts, but very little glory for happening to be the object in which they are placed by their Maker. On the other hand, anything in us that is really evil is our own, because we are the doers of the evil in us: God is not; we are accountable for this evil: God is not. Humility consists essentially in recognizing and acknowledging practically the fact that whatever is good in us is God's; whatever is evil in us is our own; all glory, then, is to God, all blame to ourselves. If a man

struts because there happens to be a powerful poetic imagination in his skull, he is making a pathetic spectacle of himself in borrowed plumes. He is like a barber in armor at a masked ball pretending to be Cœur de Lion.

If a humble man has great gifts he sees these as belonging to God, and he uses them conscientiously and nobly, without pride, insolence, or selfishness. If the humble man lacks great gifts, he is content. Every human being, however, has great gifts in the adoption of a son of God, and every man is capable of miraculous achievements through this adoption, if he will but strive. The weak man, he that has permitted himself, through neglect of his heritage, to grow weak, by humility recognizes that of himself he can do nothing of worth, but in God he can do all things, and so rise to power. Humility for him becomes a part of hope, trust, courage, and victory. The drunkard, whom we have always in mind here, must begin with humility to build up the new life. He of all men should be humble enough, God knows; but he is not. Often he is stubborn, self-opinionated; but in any case he lacks the essential half of humility which recognizes the presence of God within us. Even when he mistrusts himself after bitter experience, he still is inclined to lean on himself and not on God; he would rather swim on a small plank when he might just as well ride in an ocean steamer. Humility is common sense. Humility is allied to temperance. The species of temperance are abstinence, sobriety, and chastity; and the allied virtues the *partes potentiales,* of temperance are continence, meekness, clemency, and modesty: humility is a species of modesty.

Humility makes us look at ourselves as if from the outside; there is a curious cousinship between it and humor. Humor is a display, not necessarily a sudden revelation as in wit, of incongruity between compared objects, such as an affectation and the truth, a person's conceit and his actual condition, and the like; and this lack of order is sufficient to cause an emotional shock provocative of kindly laughter. When a perception of incongruity excites mirth that is contemptuous, exultant, victorious, or revengeful, the emotion may be satire, cruelty, revenge, but it is not humor. Humor is always virtuous; satire is commonly vicious, unless its intention be purified. Contempt, cynicism, satire, irony, perceive incongruity

that may start laughter, but they see only the defect, and miss the underlying good; they are or may be vices of the observant mind. Humor is aware of the incongruity, the defect, but it also uncovers the underlying good. This is exactly what humility does. Contempt, satire, and the like, curve the lip downward and say bitterly, "You fool!" Humor and humility curve the lip upward and say kindly, "You dear brother fool, be wise!"

Humor and humility are so honest and just they laugh at themselves as readily as at the brethren. The laughter of humor and humility is not reflex, unpremeditated; it is a consequence of an incongruity uncovered so far that it is qualified by charity and justice: both see with extreme mental vividness. Humor and humility are very practical; they are opposed to sentimentality and sham. They are checks on excess, governors, balance-wheels, on the vital engine—*ne quid nimis*—a proper exaltation and appreciation of the proportion that should obtain in all things, neither optimist nor pessimist, but a benign nemesis laughingly cutting away all asymmetry. They are the sane rational mind laughing justly and kindly at irrationality. Humility, the fine art of disillusion, is soundest when it has much humor in it; without humor it is likely to grow sour, to lack the joy and peace of God.

The humility that sees God in us can be very proud in God; and that is holy pride, not a vice. It is keen-eyed to see the good in the brethren, to grow curiously blended with charity, patience, zeal, and other virtues. Like charity it helps the healer of souls, the physician, any person that works for Christ's sake for the brethren, to see God through the mists in the sot's soul, and to persevere in patience until God comes back to His own. Who are you or I that we should despise anyone that has been wet with the Precious Blood? Yet who are we not that we should not aspire to stand with unblinking eyes gazing into the face of God?

Other vices besides pride are avarice, lust, and gluttony, which are the vices most opposed to the rational good of man. Avarice submits human desires to the lowest human good. Lust and gluttony turn man inordinately to those pleasures that are common to us and the brute; they lower the entire understanding and estimate of spiritual things, and tempor-

arily or wholly destroy reason. Sloth is a disinclination for the mental and bodily exertion required to perform good works. The effects are malice (which here means a deliberate intention of doing evil), rancor, cowardice, despair, torpor of the will, and dissipation of the mind. It is opposed rather to fortitude than to temperance.

Prudence or foresight, "the eye of life," sometimes called wisdom, is an intellectual virtue by which we recognize in any act what is right and what is wrong: the *recta ratio agibilium*. It is right reason, and regards immanent acting; art is right reason as regards transient making. Art looks to a fitting disposition of means to effect an end; prudence does the same thing, but judges also whether these means befit the agent himself, and are righteous or not. Art heeds only the external object; prudence heeds also the artist, makes the will good.

Prudence is the governor of the other virtues; it keeps them in the golden mean between excess and defect. To act prudently, as far as we are morally obliged so to act, requires only that we are certain, absolutely or probably, that the action we are doing is righteous in the agent himself under the given circumstances. Prudence deals with means rather than ends; it applies naturally known principles of morality in particular cases. When the appetites are well disposed by the other cardinal virtues, they become, as it were, correct premises for the deductions of prudence.

Prudence is not the same as conscience. Conscience is a faculty or an act whereby we judge of the morality of our deeds; prudence is a virtue that perfects this conscience and inclines it to judge rightly as to the honesty of our acts. Conscience is the intellect, not the will, judging of the morality of spiritual acts; it is a practical judgment on the morality of an act that is here and now to be done. Prudence is a correct estimate of all the circumstances that affect the morality of an act, and fits conscience to make the practical judgment.

The integral parts of prudence are memory and experience, understanding, docility, and sagacity in accepting the counsel of others, foresight, circumspection, and caution. The vices opposed to prudence are imprudence, rashness, inconsiderateness, negligence, uncautiousness, indocility, inconstancy in judgment, carnal foresight, cunning, deceit, fraud, and solicitude for temporal things.

In a consideration of the virtue of prudence the important good of education, intellectual and moral, and the evil of ignorance, at once become evident. Persons that are well educated intellectually and morally are inclined to righteousness; they know too much to be evil; they are not neurasthenic because they can control their explosive nervous system; they are not drunkards. Proper education is a preventive of intemperance. Wherefore we should say with Solomon: "God of my fathers, and Lord of mercy, who hast made all things with Thy word, and by Thy wisdom hast appointed man that he should have dominion over the creature that was made by Thee, that he should order the world according to equity and justice, and execute justice with an upright heart: give me wisdom, that sitteth by Thy throne, and cast me not off from among Thy children."

As wisdom is the chief among the intellectual virtues, and charity the first among the supernatural virtues, justice is the most important of the moral virtues. Justice is the constant, perpetual habit of giving every one his rights. "Habitus secundum quem aliquis constanti et perpetua voluntate jus suum cuique tribuit." [7] The other virtues refer to the agent, justice to God and our brethren. It is a virtue of the will which acts; we are just in what we do rather than in what we know. It consists in doing good and avoiding evil, and both with respect to our fellow-man; thus only is equality between ourselves and others preserved, which is the essential quality of justice.

The virtues allied to justice are religion, piety toward parents and country, reverence or observance, with its subdivision obedience, truthfulness, gratitude, fidelity, protection or vindication, liberality, courtesy, friendship, love of God and man, mercy, equity, which inclines us to act against the letter of the law when a higher reason is at stake. The vices opposed to justice are injustice, homicide, detraction, theft, contumely, and the contraries of the other virtues enumerated above.

Justice may be legal or general, distributive, and commutative. General justice inclines a person to give the community its rights from a motive of attaining the common good. It

[7] St. Thomas, 2. 2., q. 58, a. 1.

should be primarily in the legislator and secondarily in the subject; it regulates the duties of the citizen toward the community. Distributive justice divides the benefits and burdens of the community in due proportion among its members. It is opposed to unjust privilege, partiality, nepotism, and the like, and it is a virtue of superiors, rulers, legislators; it regulates the duties of the state toward the citizen. Commutative justice inclines the private citizen as such to give another private citizen his rights. The obligations of justice that affect a man as regards the community, his neighbor, and his family, are evidently very important considerations in a study of intemperance.

Fortitude is a deliberate acceptance of danger and a bearing of labor. "Considerata periculorum susceptio et laborum perpessio," is Cicero's definition. It regulates the irascible passions, and holds man firm between fear and rashness; it is aggressive and patient. As temperance keeps man from excess in the pursuit of what pleases his concupiscible appetites, fortitude withholds the faculties from irrational aversion to the evil he dreads. Fortitude extends even to the sacrifice of life for those things that are really better than life, to man, who is also a spiritual being: that is the strict meaning of the virtue.

Lessius [8] defined fortitude as the "Virtus quae motus animi in rebus terribilibus, praesertim periculis mortis, sustinendis vel repellendis moderatur"—the virtue that controls the movements of the soul in bearing or resisting dreadful agencies, especially the danger of death. In this definition fortitude differs from the firmness of soul as regards moral good that is an element in every virtue; it has a danger of death in view where there is especial difficulty to keep the mind steady. In such danger fortitude may take on qualities of piety, patriotism, faith, legal justice, and so on. Fortitude, however, extends also to less heroic deeds. If the intention in danger is evil, the quality of mind may be rashness, ferocity, or similar vices, but not fortitude. Fortitude supposes the danger before us is understood as a surmountable difficulty, and the intention must be to act as God wills. Those that risk danger to life

[8] Lib. 3, c. 1, n. 11.

through ignorance, passion, vanity, for gain, and the like motives, do not exercise fortitude. One must be *Audace si, ma cautamente audace,* bold, but cautiously bold.

The vices opposed to magnanimity are presumption, ambition, vainglory, pusillanimity, or meanness of soul. Presumption is really a species of pride: it consists in presuming to do or to assume that for which we are unfitted or unworthy. Ambition is an inordinate desire for unmerited dignity and honor. Vainglory is an inordinate desire to display real or false excellence. The species of vainglory are boasting, hypocrisy, and ostentation. Pusillanimity is a shirking of responsibility or other good, through cowardice. It is an inclination for things mentally inexpensive.

Patience, bearing with evil, suffering in peace, is serenity of soul in opposition to grief arising from difficulty in doing good. "Blessed is the heart that is pliable for it will never break," said St. Francis de Sales. "The patient man is better than the valiant; and he that ruleth the spirit than he that taketh cities." Longanimity is practically a species of patience, whereby the soul is strengthened against a definite, protracted or long impending evil. Impatience is the opposite of patience, but the term is often used for petulance, peevishness, and anger. Worry is impatience.

A common delusion is that worry is unavoidable. Persons addicted to this vice agree with you that it is foolish, but they maintain it cannot be driven from the soul. That it cannot be avoided is as false as to say unclean thought cannot be avoided. Worry is a vice, destructive of the peace of God (without which all virtue is lame), extremely foolish, imprudent, cowardly, base. Saint Teresa used to say "Let naught disturb thee, let naught affright thee,—all passeth!" Our Lord Himself said, "Let not your heart be troubled, nor let it be afraid."[9] There is a class of folk so addicted to this vice of worry that when all is well they worry for fear some evil *might* happen. "Vix tenet lachrymas quia nil lacrimabile cernit."

A dangerous error in any effort toward a better life is to associate virtue, or right living, with absence of joy; to think that a bilious countenance is a sign of sanctity. "Drive away

[9] John 14:27.

sadness from thee for sadness hath killed many, and there is no profit in it." [10] "As a moth doeth by a garment, and a worm by the wood, so the sadness of a man consumeth the heart." [11] Sadness discourages, makes a man rough, irritable, uncouth, unkind; it turns him toward sensual solace. "The soul can never be without pleasure," said Saint Gregory, "it must take it either in the things of heaven, or in those of earth." Since we must seek pleasure, joy, it is only rational to seek it along the right road. "Serve ye the Lord with gladness; come in before His presence with exceeding great joy." Goethe said, "Die Freudigheit ist die Mutter aller Tugenden," joy is the mother of all virtues.

Worry, sadness, often has a large physical element in it. It may be caused in no slight degree by autointoxication; but when the irritation or depression is allowed to enter the mind, this extension is inexcusable. We may not be able to keep irritation out of the body; but we can and must keep it out of the mind. Pride, anger, vanity, cowardice, sloth, disobedience, lack of confidence, and all vice have for wages ultimate sadness, depression; and they must be shunned if we would be glad of heart. The sorrows of Réné, Werther, and Byron, which are the same in all ages, are mere symptoms of moral rottenness, effects of irrational yearnings unfulfilled or fulfilled. "A wicked heart shall be laden with sorrows." [12] The world is so bitterly sad because it has wandered away from God, who is peace and joy.

The gladness of God is connected with the peace of God, which is a tranquillity that comes with the fulness of the Messianic gifts. The *Pax Christi,* which the Church continually prays for, is the sating of man's infinite desires with the riches of God. This was in the announcement by the Angels at Bethlehem on the first Christmas night, "Peace on earth to men of good will," and it was in the discourse at the Last Supper where our Lord said, "Peace I leave with you, My peace I give to you: not as the world giveth, do I give to you. Let not your heart be troubled, nor let it be afraid."

[10] Ecclesiasticus 30:24, 25.
[11] Prov. 25:20.
[12] Eccle. 3:29.

Perseverance is a stable adherence to a rational principle of good. It overcomes all obstacles to good; constancy is perseverance with special regard to the protracted character, the long duration, of the good effort: it is practically the same virtue as perseverance. Mental dissipation, which is opposed to concentration, day dreaming, that lazy activity which keeps one busy at what is mentally pleasurable rather than industrious or useful (all genuine good comes through more or less painful effort), novel-reading as a mere dissipation, are all subtle opponents to perseverance in virtue, and it may require a high degree of fortitude to tone up the soul after their enervating influence has been at work. There is also a laziness that has a large physical element in it, a lack of nervous tone, which tends to drag a man down to emptiness of soul, and this must be resisted and treated like any other evil physical tendency. Sometimes a physician by a judicious tonic, or other drug, can cure many spiritual ills. Nearly all scrupulosity, for example, is physical in origin. I have seen scrupulosity as an early symptom in Bright's disease and in tuberculosis.

Savages and children lack perseverance, which is an effect of education and of grace. Some persons like a salaried position because such work does not require mental effort. For the same reason men fall readily under that despotism of trade unions which limits them like machines to piece-work. Lawyers, physicans, teachers, and priests, commonly degenerate into doing routine work, into mental ruts and stagnation, through lack of fortitude; and make themselves believe that mechanical autonomy is human progress in virtue. The world is full of good people that never grow better, people after God's heart; the lukewarm that God finds hard to stomach.

Fortitude, strength of soul, bravery, pluck, is the one virtue of a man which is admitted as a virtue by every human being, civilized or savage, virtuous or criminal, pagan or Christian. Those that deem temperance impossible, and justice foolishness or weakness, not only admire fortitude, but they try to aim at it or its counterfeit.

The vice of effeminacy, as ordinarily understood, is opposed more to fortitude than to the other cardinal virtues, although it also has phases of intemperance. It is much more common

in women than in men. In men it is always despised; in women it is condoned by the thoughtless or even admired; but it is always a despicable vice nevertheless. The dawdling, mincing, simpering, candy-munching, gossiping, fluffy girl, or woman, is a vicious yet pathetic parasite, fit only for the Limbo of Babes; yet God intended that a woman hoe her row just as honestly as a man does; and He will hold us accountable for the education we give girls which makes that flabby jellyfish, the effeminate woman, possible. Fortitude is not a virtue for men alone; it is as incumbent on the woman as on the man. "Who shall find a valiant woman? Far, and from the uttermost coasts is the price of her. The heart of her husband trusteth in her; and he shall have no need of spoils. She will render him good, and not evil, all the days of her life. She hath sought wool and flax, and hath wrought by the counsel of her hands. She is like a merchant ship, she bringeth her bread from afar. . . . She hath considered a field, and bought it: with the fruit of her hand she hath planted a vineyard. She hath girded her loins with strength, and hath strengthened her arm. . . . She hath put out her hand to strong things. . . . Strength and beauty are her clothing: and she shall laugh in the latter day. She hath opened her mouth to wisdom and the law of clemency is on her tongue. She hath looked well to the paths of her home, and hath not eaten her bread idle. Her children rose up and called her blessed." [13] Did you ever know a romantic woman that was a good housekeeper?

[TO BE CONTINUED.]

AUSTIN O'MALLEY.

Philadelphia, Pa.

[13] Proverbs 31: 10-28.

Analecta.

ACTA PII PP. X.

Litterae Apostolicae.

INDICITUR UNIVERSALE IUBILAEUM IN MEMORIAM PACIS A CONSTANTINO MAGNO IMPERATORE ECCLESIAE DATAE.

PIUS PP. X.

Universis Christifidelibus has Nostras litteras inspecturis salutem et Apostolicam Benedictionem.—Magni faustique eventus commemoratio, quo sedecim abhinc saeculis pax tandem Ecclesiae concessa fuit, dum omnes catholicas gentes summa afficit laetitia, eisque pietatis opera suadet, Nos movet imprimis ad caelestium munerum thesauros aperiendos, ut ex huiusmodi solemnitate lecti uberesque fructus in Domino percipiantur. Par enim atque item peropportunum videtur, Edictum a Constantino Magno Imperatore Mediolani promulgatum concelebrare, quod prope secutum est victoriam contra Maxentium, glorioso Crucis vexillo partam, et saevis in Christianos vexationibus finem faciens, illos in eam libertatem vindicavit, cuius pretium divini Redemptoris et Martyrum sanguis fuit. Tum demum militans Ecclesia primum ex iis

triumphis egit, qui qualibet eius aetate omnigenas insectationes perpetuo subsequuntur, atque ex eo die potiora semper in humani generis societatem contulit beneficia. Nam homines superstitioso idolorum cultu paulatim relicto, tum legibus, tum moribus institutisque christianam vitae rationem magis ac magis amplexi sunt, atque ita factum est, ut iustitia simul et caritas in terris florerent. Consentaneum igitur esse ducimus, hac felici occasione, qua tam egregium factum recolitur, Deum, Virginem Eius Genetricem et reliquos Caelites, Apostolos praesertim, etiam atque etiam adprecari, ut populi universi decus et honorem Ecclesiae instaurantes, ad tantae matris gremium confugiant, errores, quibus inconsulti fidei inimici eius claritati tenebras obducere nituntur, pro viribus depellant, Romanum Pontificem summa observantia colant, in catholica denique religione omnium rerum praesidium et columen fidenti animo intueantur. Tum sperare licebit, homines oculis ad Crucem denuo fixis, in hoc salutari signo et Christiani nominis osores, et effraenatas cordis cupiditates omnino devicturos. Verum quo humiles preces, in catholico orbe hac saeculari solemnitate adhibendae, spirituali fidelium bono satius cumulentur, eas Plenaria Indulgentia in forma Iubilaei locupletandas censuimus, omnes Ecclesiae filios vehementer hortantes, ut Nostris suas quoque supplicationes pietatisque officia coniungant, et hac eis oblata Iubilaei gratia in animorum emolumentum pariter atque in religionis utilitatem quam maxime fruantur. Quare de Omnipotentis Dei misericordia ac Beatorum Apostolorum Petri et Pauli auctoritate confisi, ex illa ligandi solvendique potestate, quae Nobis licet immerentibus divinitus data fuit, atque auditis etiam VV. FF. NN. S. R. E. Cardd. Inquisitoribus Generalibus, praesentium tenore omnibus ac singulis utriusque sexus Christifidelibus vel in hac alma Urbe Nostra degentibus, vel advenientibus ad eam, qui hoc vertente anno a Dominica in Albis, ex qua saecularia sollemnia in Ecclesiae pacis memoriam incipient, usque ad festivitatem Deiparae Virginis ab Immaculata Conceptione inclusive, Basilicas S. Ioannis in Laterano, S. Petri Principis Apostolorum ac S. Pauli extra muros bis singulas adeant, et ibi aliquandiu pro Ecclesiae catholicae et huius Apostolicae Sedis prosperitate et exaltatione, pro haeresum exstirpatione, et omnium errantium conversione, pro Christianorum Principum

concordia et totius fidelium populi pace et unitate secundum mentem Nostram preces ad Deum effundant, ac semel intra huiusmodi temporis spatium, admissis rite expiatis, caelesti convivio se reficiant, atque insuper eleemosynam pro sua quisque facultate vel in egenos, vel, si malint, ad pias caussas erogent, plenissimam omnium peccatorum Indulgentiam ad instar Iubilaei generalis concedimus et impertimus. Iis vero, qui ad Urbem convenire nequeant, Plenariam eandem largimur Indulgentiam, dummodo sui loci templum vel templa, ab Ordinario semel tantum designanda, pari temporis intervallo, omnino sexies visitent, et alia pietatis opera, quae superius diximus, integre perficiant. Veniam praeterea facimus, ut haec Plenaria Indulgentia etiam animabus, quae Deo in caritate coniunctae ex hac vita migraverint, per modum suffragii applicari possit ac valeat. Concedimus autem, ut navigantes et iter agentes, ubi ad sua domicilia seu alio ad certam stationem se receperint, operibus suprascriptis peractis, et visitata sexies ecclesia cathedrali vel maiori aut parochiali loci eorum domicilii seu stationis, eandem Indulgentiam consequi licite queant. Regularibus vero personis utriusque sexus, etiam in claustris perpetuo degentibus, nec non aliis quibuscumque sive laicis, sive ecclesiaticis, saecularibus vel regularibus, in carcere vel captivitate exsistentibus, vel aliqua corporis infirmitate, seu alio quovis impedimento detentis, qui memorata opera, vel aliqua ex iis praestare nequeant, ut illa Confessarius in alia pietatis opera commutare, vel in aliud proximum tempus prorogare possit, eaque iniungere, quae ipsi poenitentes efficere poterunt, cum facultate etiam dispensandi super Communione cum pueris, qui ad eam nondum admissi fuerint, concedimus item atque indulgemus. Insuper omnibus et singulis Christifidelibus tum laicis, tum ecclesiasticis saecularibus vel regularibus, cuiusvis Ordinis et Instituti, etiam specialiter nominandi, facultatem facimus, ut sibi ad hunc effectum eligere possint quemlibet presbyterum Confessarium saecularem seu regularem ex actu approbatis, et hac facultate fas sit uti etiam monialibus, novitiis, aliisque mulieribus intra claustra degentibus, dummodo Confessarius approbatus sit pro monialibus. Talis Confessarius eosdem vel easdem intra dictum temporis spatium ad confessionem apud ipsum peragendam accedentes animo praesens Iubilaeum consequendi, et reliqua opera

ad illud lucrandum necessaria adimplendi, hac vice et in foro conscientiae dumtaxat ab excommunicationis, suspensionis, et aliis ecclesiasticis sententiis et censuris, a iure vel ab homine quavis de causa latis vel inflictis, etiam Ordinariis locorum et Nobis, seu Sedi Apostolicae etiam in casibus cuicumque ac Summo Pontifici et Sedi Apostolicae *speciali licet modo* reservatis, et qui alias in concessione quantumvis ampla non intelligerentur concessi, nec non ab omnibus peccatis et excessibus, quantumcumque gravibus et enormibus, etiam iisdem Ordinariis ac Nobis et Sedi Apostolicae, ut praefertur, reservatis, iniuncta ipsis poenitentia salutari, aliisque de iure iniungendis, et si de haeresi agatur, abiuratis prius et retractatis erroribus, prout de iure, absolvere; nec non vota quaecumque etiam iurata ac Sedi Apostolicae reservata (exceptis semper castitatis, religionis et obligationis, quae a tertio acceptata fuerint, seu in quibus agatur de praeiudicio tertii, nec non poenalibus, quae praeservativa a peccato nuncupantur, nisi commutatio futura iudicetur eiusmodi, ut non minus a peccato committendo refrenet, quam prior voti materia) in alia pia et salutaria opera commutare, et cum poenitentibus huiusmodi in sacris Ordinibus constitutis, etiam regularibus, super occulta irregularitate ad exercitium eorumdem Ordinum, et ad superiorum assecutionem dumtaxat contracta, dispensare possit ac valeat. Non intendimus autem per praesentes super alia quavis irregularitate, sive ex delicto sive ex defectu, vel publica vel occulta aut nota, aliave incapacitate, aut inhabilitate quoquo modo contracta dispensare, vel aliquam facultatem tribuere super praemissis dispensandi, seu habilitandi et in pristinum statum restituendi etiam in foro conscientiae; neque etiam derogare Constitutioni cum appositis declarationibus editae a fel. rec. Benedicto XIV decessore Nostro, quae incipit "Sacramentum Poenitentiae" neque demum easdem praesentes iis, quia Nobis et Apostolica Sede vel aliquo Praelato seu Iudice ecclesiastico nominatim excommunicati, suspensi, interdicti, seu alias in sententias et censuras incidisse declarati, vel publice denunciati fuerint, nisi intra praedictum tempus satisfecerint, et cum partibus, ubi opus fuerit, concordaverint, ullo modo suffragari posse aut debere. Quod si intra praefinitum terminum, iudicio Confessarii, satisfacere non potuerint, absolvi posse concedimus in foro conscientiae

ad effectum dumtaxat assequendi Indulgentias Iubilaei, iniuncta obligatione satisfaciendi statim ac poterunt.—Quapropter in virtute sanctae obedientiae praesentium tenore districte praecipimus, atque mandamus omnibus Ordinariis locorum ubicumque existentibus, eorumque Vicariis et Officialibus, vel, ipsis deficientibus, illis, qui curam animarum exercent, ut quum praesentium Litterarum transumpta aut exempla etiam impressa acceperint, illa per suas ecclesias ac dioceses, provincias, civitates, oppida, terras et loca publicent, vel publicanda curent, populisque etiam verbi Dei praedicatione, quoad fieri possit, rite praeparatis, ecclesiam seu ecclesias visitandas, ut supra, designent.—Non obstantibus Constitutionibus et Ordinationibus Apostolicis, praesertim quibus facultas absolvendi in certis tunc expressis casibus ita Romano Pontifici pro tempore exsistenti reservatur, ut nec etiam similes vel dissimiles indulgentiarum et facultatum huiusmodi concessiones, nisi de illis expressa mentio vel specialis derogatio fiat, cuiquam suffragari possint; nec non regula de non concedendis indulgentiis ad instar, ac quorumcumque Ordinum, et Congregationum sive Institutorum etiam iuramento, confirmatione Apostolica, vel quavis firmitate alia roboratis statutis, et consuetudinibus, privilegiis quoque indultis, et Litteris Apostolicis eisdem Ordinibus, Congregationibus et Institutis, illorumque personis quomodolibet concessis, approbatis et innovatis; quibus omnibus et singulis etiamsi de illis eorumque totis tenoribus specialis, specifica, expressa et individua, non autem per clausulas generales idem importantes, mentio seu alia quaevis expressio habenda, aut alia aliqua exquisita forma ad hoc servanda foret, illorum tenores praesentibus pro sufficienter expressos, ac formam in iis traditam pro servata habentes, hac vice specialiter nominatim et expresse ad effectum praemissorum derogamus, ceterisque contrariis quibuscumque. Ut denique praesentes Nostrae, quae ad singula loca deferri non possunt, ad omnium notitiam facilius deveniant, volumus, ut praesentium transumptis, vel exemplis etiam impressis, manu alicuius Notarii publici subscriptis, et sigillo personae in dignitate ecclesiastica constitutae munitis, ubicumque locorum et gentium eadem prorsus fides habeatur, quae haberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum, sub anulo Piscatoris, die VIII martii MCMXIII, Pontificatus Nostri anno X.

De speciali mandato Ssmi

R. CARD. MERRY DEL VAL,
a Secretis Status.

L. * S.

S. CONGREGATIO CONSISTORIALIS.

ERECTIONIS DIOECESUM.

Ssmus D. N. Pius PP. X, decreto huius Sacrae Consistorialis Congregationis diei 10 decembris 1912, statuit ut dioecesibus S. Iacobi de Cuba et S. Christofori de Habana—in Cubana insula—ex ipsis distrahendae, duae novae addantur episcopales sedes, id est Camagüeyensis et Matanzensis denominandae, iis circumscriptae limitibus, quibus eiusdem nominis provincia civilis de Camagüey et de Matanzas in praesens continetur, easque denique suffraganeas constituit archiepiscopi S. Iacobi de Cuba.

SACRA CONGREGATIO CONCILII.

DECRETUM DE PRIVILEGIO OFFICII DIVINI IUXTA VETEREM PSALTERII ORDINEM RECITANDI.

Edita Constitutione apostolica *Divino afflatu*, de nova Psalterii in Breviario Romano dispositione, non pauci ex iis quos obligatio tenet persolvendi Horas canonicas, ob peculiares causas, impetrarunt pontificium indultum retinendi veterem Psalterii ordinem, pro privata earumdem Horarum recitatione. Quum autem exortum subinde sit dubium num qui eiusmodi indultum obtinuerunt possint ad libitum sequi alterutrum Psalterii ordinem, adhibendo nempe modo veterem modo novum iuxta propriam cuiusque commoditatem, haec S. Congregatio Concilii, de speciali mandato Ssmi D. N. Pii divina providentia PP. X, declarat atque decernit id non licere, sed omnes et singulos cuiuscumque gradus, conditionis et dignitatis, qui impetrato, prout supra, indulto uti velint, quotiescumque privatim Officium divinum persolverint, debere recitare pro singulis Horis omnes psalmos et reliqua prout distribuuntur in

Breviario Romano a S. Pio V edito et a Clemente VIII, Urbano pariter VIII, et Leone XIII recognito, servato tamen quotidie novo ordine sive Kalendario iuxta praedictam Constitutionem apostolicam et regulas seu rubricas eidem adiunctas praescripto pro dioecesi, capitulo seu clero cui quisque est adscriptus, ac firma abolitione indulti generalis dati die 5 iulii 1883 pro Officiis votivis: contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria S. C. Concilii, die 10 martii 1913.

C. CARD. GENNARI, *Praefectus.*
O. GIORGI, *Secretarius.*

S. CONGREGATIO DE RELIGIOSIS.

DECRETUM DE MONIALIUM ET SORORUM CONFESSIONIBUS.

Cum de sacramentalibus Monialium et Sororum confessionibus moderandis plures ad hunc diem, ex re et ex tempore, iussae sint leges, eas, aliqua ex parte immutatas et apte dispositas, visum est in unum colligere Decretum, prout sequitur:

1. Unicuique religiosae communitati tum Monialium tum Sororum, regulariter, unus dumtaxat detur Confessarius ordinarius: nisi ob magnum ipsarum numerum, vel aliam iustam causam, alterum vel plures dari oporteat.

2. Confessarius ordinarius, regulariter, non ultra triennium in hoc munere permaneat. Episcopus tamen seu Ordinarius eum ad secundum, immo etiam ad tertium triennium confirmare poterit:

(*a*) si ob sacerdotum ad hoc officium idoneorum penuriam aliter providere nequeat; vel

(*b*) si maior Religiosarum pars, earum quoque quae in aliis negotiis ius non habent ferendi suffragium, in eiusdem Confessarii confirmationem, per secreta suffragia, convenerit; dissentientibus tamen, si velint, aliter providendum erit.

3. Pluries in anno, unicuique religiosae communitati detur Confessarius extraordinarius, ad quem omnes Religiosae accedant oportet, saltem ut benedictionem accipiant.

4. Unicuique domui religiosae aliquot ab Ordinario sacerdotes deputentur, quos Religiosae in casibus particularibus, confessionis peragendae causa, facile vocare queant.

5. Si qua Religiosa, ad animi sui quietem et maiorem in via Dei progressum, aliquem specialem Confessarium vel moderatorem spiritualem postulet, erit facile ab Ordinario concedendus; qui tamen invigilabit ne ex hac concessione abusus irrepant: quod si irrepserint, eos caute et prudenter eliminet, salva tamen conscientiae libertate.

6. Si Religiosarum domus Ordinario loci subiecta sit, hic eligit sacerdotes a confessionibus tum ordinarios tum extraordinarios; si vero Superiori regulari, hic Confessarios Ordinario loci praesentet, cuius est iisdem audiendi confessiones potestatem concedere.

7. Ad munus Confessarii sive ordinarii, sive extraordinarii, sive specialis, deputari possunt sacerdotes, tum e Clero saeculari tum, de Superiorum licentia, e Clero regulari, dummodo tamen nullam habeant in easdem Religiosas in foro externo potestatem.

8. Hi Confessarii, qui annos quadraginta expleverint oportet, morum integritate et prudentia emineant; at Ordinarius, iusta de causa et onerata eius conscientia, ad hoc munus eligere poterit sacerdotes, qui nondum ea aetate sint, modo memoratis animi laudibus excellant.

9. Confessarius ordinarius non potest renuntiari extraordinarius, et, praeter casus in articulo 2 recensitos, rursus eligi ut ordinarius, in eadem communitate, nisi post annum ab expleto munere. Extraordinarius immediate ut ordinarius eligi potest.

10. Confessarii omnes sive Monialium sive Sororum, caveant ne interno vel externo communitatis regimini sese immisceant.

11. Si qua Religiosa extraordinarium Confessarium expetat, nulli Antistitae liceat, vel per se vel per alios, neque directe neque indirecte, petitionis rationem inquirere, petitioni verbis vel factis refragari, aut quavis ratione ostendere se id aegre ferre; quod si ita se gesserit, a proprio Ordinario moneatur; si iterum id ipsum peccaverit, ad eodem deponatur, audita tamen prius sacra Congregatione de Religiosis.

12. Omnes Religiosae de sociarum confessionibus nullo modo inter se colloquantur, neve eas sorores carpere audeant, quae apud alium, quam deputatum, confessionem peragant; secus ab Antistita vel ab Ordinario puniantur.

13. Confessarii speciales, ad monasterium, seu domum religiosam vocati, si intelligant Religiosas nulla iusta causa vel necessitatis vel utilitatis spiritualis ad ipsos accedere, eas prudenter dimittant. Monentur praeterea omnes Religiosae, ut facultate sibi concessa specialem petendi Confessarium sic utantur, ut, rationibus humanis sepositis, tantummodo spirituale bonum et maiorem in religiosis virtutibus progressum intendant.

14. Si quando Moniales aut Sorores extra propriam domum, quavis de causa, versari contigerit, liceat iis in qualibet ecclesia vel oratorio, etiam semipublico, confessionem peragere apud quemvis Confessarium pro utroque sexu adprobatum. Antistita neque id prohibere, neque de ea re inquirere potest, ne indirecte quidem; Religiosaeque nihil Antistitae suae referre tenentur.

15. Moniales omnes aut Religiosae, cum graviter aegrotant, licet mortis periculum absit, quemlibet Sacerdotem ad confessiones excipiendas adprobatum arcessere possunt, eique, perdurante gravi infirmitate, quoties voluerint, confiteri.

16. Hoc Decretum servandum erit ab omnibus religiosis mulierum familiis, votorum cum solemnium, tum simplicium, ab Oblatis aliisque piis communitatibus, quae nullis votis obstringuntur, etiamsi Instituta sint tantum dioecesana. Obligat etiam communitates, quae in Praelati regularis iurisdictione sunt; qui nisi fidelem observantiam huius Decreti curet, Episcopus seu Ordinarius illius loci id agat ipse tamquam Apostolicae Sedis Delegatus.

17. Hoc Decretum Regulis et Constitutionibus uniuscuiusque religiosae familiae addendum erit, et publice legendum lingua vulgari in Capitulo omnium Religiosarum, semel in anno.

Itaque praerogatis Emis Patribus Cardinalibus sacrae Congregationis de Religiosis in plenario coetu ad Vaticanum habito die 31 mensis Ianuarii anno 1913, sanctissimus Dominus noster Pius PP. X, referente infra scripto Secretario, hoc Decretum in omnibus adprobare et confirmare dignatus est, et mandare ut in lucem edatur, et ab omnibus ad quos spectat, in posterum apprime servetur.

Contrariis non obstantibus quibuscumque, etiam speciali et individua mentione dignis.

Datum Romae, ex Secretaria sacrae Congregationis de Religiosis, die 3 mensis februarii anno 1913.

FR. I. C. CARD. VIVES, *Praefectus.*

L. * S.

✠ DONATUS, ARCHIEP. EPHESINUS, *Secretarius.*

CURIA ROMANA.

PONTIFICAL APPOINTMENTS.

The Holy Father by Consistorial Decree has made the following appointments:

7 January: The Right Rev. Peter Joseph Hurth, C.S.C., titular bishop of Milopotamos to the bishopric of Nueva Segovia, Philippine Islands.

18 January: The Rev. Bernard Coyne, parish priest of Boyle, to the Diocese of Elphin, Ireland.

27 January: The Rev. Henry O'Leary, parish priest of Bathurst in the diocese of Chatham, to the bishopric of Carolinopolis.

The Rev. James Albert Duffy, rector of the Cathedral of Cheyenne, to the bishopric of Kearney, Nebraska.

28 February: Mgr. Percy A. Philips, chancellor of the Cathedral of Denver, made Domestic Prelate.

Mgr. Richard Brady, Canonist of same diocese, made Domestic Prelate.

20 February: Senator Arthur Indio de Brasil e Silva, of the archdiocese of Rio de Janeiro, made Knight of the Order of S. Gregory the Great.

2 March: Mgr. Vincenzo Misuraca, secretary of Nunciature of the second class, promoted to the Nunciature secretaryship of the first class at the Apostolic Delegation, Washington, U. S. A.

6 March: Private Chamberlain William Humphrey Page, promoted to the commandery of the Order of S. Gregory the Great.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

APOSTOLIC LETTER declaring a Universal Jubilee to commemorate Christian liberty guaranteed to the Church by Emperor Constantine the Great, sixteen hundred years ago. (See below, pp. 626-27.)

S. CONGREGATION OF CONSISTORY: Decree erecting the dioceses of Camagüey and Matanzas, suffragans of the Archdiocese of Santiago de Cuba, in the Island of Cuba.

S. CONGREGATION OF THE COUNCIL: Decree concerning the privilege of reciting the Divine Office according to the old arrangement of the Psaltery.

S. CONGREGATION OF RELIGIOUS: Decree on the subject of nun's confessions.

ROMAN CURIA: List of recent pontifical appointments.

HOW FATHER NAGINALF CURED A SOCIAL EVIL IN HIS PARISH.

In these days of electioneering and progressive politics few words assail our eyes and ears more frequently than these: "A Social Evil!" "A National Abuse!" or others to the same effect and of the same lurid obtrusiveness. An essential part of the prospectus of every political party is the pointing out of prevalent abuses and their menace and above all their effectual and utter cure by the reforms embodied in the "platform" that is pleading for suffrage.

I have to offer for consideration an evil of which no director of souls will hesitate to grant the existence, however little his own experience may have encountered it. The instance which I recount is strictly historical, though I have taken the liberty of substituting fictitious names of persons and places. The account of its cure is equally authentic and free from exaggeration. Finally I am insinuating in my article no plea for reform nor reprobation of existing method, but I merely present a few facts not uninteresting, I hope, and not unworthy of examination.

The social evil in question was brought about by economic conditions in a quiet farming district which had to suffer the derangement of a transition from farm to factory life. The district in question was the parish of Wenoc, where up to the year 1879 the congregation had consisted entirely of a simple agricultural class, devoted to the working of their own farms, or engaged in the keeping of small country stores. Under these conditions virtue was the common practice of all, and immorality was unknown. But now, owing to the development of the West, and the increased facilities of quick transportation due to railroads, the farmers of this older more eastern settlement found their products diminishing in value, and themselves forced to cast about for some new means of livelihood, for their farms were no longer able to support their families. Several of them at one and the same time hit upon the expedient of cigar-making. Nailing a few boards together in the shape of rough tables and benches, and converting their farm-house kitchens into shops, these men called in their neighbors' children who were just too big to attend the parish school, and too young to marry and start life for themselves, and set them to work rolling cigars. The farmer's time was taken up in transporting tobacco from the railroad station to his home, and the finished cigars back again from his home to the railroad, in writing up and placing advertisements, and in dealing with the various tobacco agents who soon began to find it profitable to drop into the neighborhood.

Thus the girls and boys assembled in these different kitchen shops were left alone, busy indeed, but at a work which by its nature was noiseless and in no wise hindered by ordinary conversation. The danger to such a promiscuous, unwatched assembly, thrown entirely on its own resources, chatting away all day long while at work, may be easily imagined. But we do not leave a space here for conjecture; for, unhappily, the author is able to attest from first-hand knowledge the rise and growth of the worst of evils which needs no name; the pitiable falls from innocence which grew apace with the days and swelled into a hideous total when the year was done. Though the crime figures would look small in themselves, they were in fair proportion to the tide of wickedness that is rising and flooding the social life of many a great city.

It was in 1880, when the evil had had little more than a year to gather force that, by the blessing of God, Father Naginalf appeared on the scene, and the means which after careful study he selected to rout the widespread infection was nothing else than the Sodality of the Blessed Virgin Mary.

Gathering together all the young unmarried men and women of the parish, especially the cigar-makers, he enrolled them under the protection of Our Lady, and put down as his first rule, monthly Communion, which at that time was thought frequent. Then for the first time in that place he introduced the custom of going to confession the Saturday afternoon before the Sodality Communion Sunday, urging all to remain at home after confession, thereby keeping the young men for at least one Saturday night each month away from the saloons of the locality. His second rule was that each Sunday at 3.30 P. M. all the members of the Sodality had to assemble at the church to recite the Office of Our Lady, and listen to a ten minute instruction, given usually by Father Naginalf himself. His remarks in these instructions were in strict accord with the set directions for the Moderator of a Sodality. They were prefaced by a somewhat vivid, even startling account of the more prevalent disorders, especially among the cigar-makers, and then concluded by a clear, and often very impressive exposition of one or other of the invocations taken from the Litany of the Blessed Virgin; and all were enjoined to use that special invocation during the coming week as a pious ejaculation.

Many instances of these instructions might be cited, for example, his stirring sermon on "Virgin most pure, pray for us", or "Virgin most chaste, pray for us", but we prefer to recall at present another, viz. "Seat of wisdom, pray for us". Some itinerant exploiter of stock in Western silver mines had been working up his confidence game, and had, in common parlance, "taken in" quite a number of the simple country folk, especially the cigar-makers. After the stock shares had been delivered, and the thieving broker had disappeared, the would-be investors found themselves relieved of their hard-earned money and holding indeed printed pledges of shares in a distant mine but worth less than the paper on which they were printed. Pointing his discourse from this incident in its

painful freshness, Father Naginalf spoke to his Sodality on the value of wisdom; the need of watchfulness in the game of life, the constant presence of a shrewd schemer eager to defraud us of far more precious possessions than hard-earned savings; of our inability to cope with him with mere human shrewdness, but the sureness of success with the aid and invocation of her who is the "Seat of wisdom". Thus was a formula of the Sodality coerced into service as a practical watchword for those whose very guilelessness would often make them easy victims of duplicity.

To guarantee attendance he divided off the members into bands of ten, assigning to every band a custodian whose place, after the fashion of a lance corporal, was at the head of every second pew, and it was the sacred duty of this custodian to mark rigidly any absentee or late-comer to any of the Sodality exercises. For this purpose each head of a band was provided with a note-book, pencil attached, which was faithfully marked up each Sunday afternoon, and every Sodality Communion Sunday morning, and collected by Father Naginalf himself immediately before the end of each exercise. Promptly on Monday morning Father Naginalf started out to visit each and every delinquent, penetrating to the most out-of-the-way corners of the parish in search of offenders, and nothing short of "sudden death" was accepted as a legitimate excuse for absence or tardiness.

But monthly Communion and sermon, weekly recitation of the Office of Our Lady, Sunday exhortation, and searching inquiry into the reason of lateness or absence were not enough to satisfy this ideal Moderator. He carried his reform to the material conditions which had been, to say the least, favorable to the growth of the moral abuses, and urged the cigar-manufacturers to put order into their shops, inducing them to erect separate buildings for their factories, to place competent and responsible superintendents over their workers, and to offer small but suitable rewards for increased skill and neatness. Then, taking his cue from the Scholastic of the Roman College who first organized "Academies" in which congenial work along literary and forensic lines was taken up by his Sodality members, Father Naginalf attempted something analogous with his cigar-makers. He secured suitable books,

either from the parish circulating library or by subscription, took them himself to the shops, and appointed some of the more educated workers to take half-hour turns at various times during the day reading aloud for the benefit of all. Besides this he incited them to sing in the shops, so that it was no rare occurrence to hear Foster's classic Plantation songs alternating with the Sodality hymns, booming forth from the little weather-boarded buildings that served as factories; and this singing, if sometimes not very melodious, was at least strong and vigorous, and an effectual silencer of ribald conversation.

For more than three years (1880-1883) Father Naginalf labored thus strenuously and successfully to build up a flourishing Sodality, and to keep undepleted its fighting strength. From its ranks many a young girl entered the convent, and several young men later became religious or got a start toward the priesthood; so that the seed sown was not confined to the narrow boundaries of that parish but was carried abroad to "multiply exceedingly" beyond the power of any human computation. Even to this day every factory in that part of the country is closed on "Holidays of Obligation", which are observed exactly as Sundays. So far as the present writer is able to discover, this usage is paralleled nowhere in the United States.

In September of 1883 Father Naginalf left Wenoc for other fields of labor and the work that he had carried on for more than three years was deprived of his leadership. To comment upon this work briefly but warmly the writer feels he has a fair right, for he was a personal witness of its inception and its progress. It might well be objected that the marvelous change and reversal of conditions effected are to be attributed merely to the personal energy of an active man; this we may admit in so far as the efficiency of a rational agent counts immeasurably above the efficiency of his instruments. We cannot deny that this zealous and active pastor might have wrought his reform by selecting another instrument for his energy and zeal, but the fact remains that out of his experience and after study of conditions the precise instrument which he chose to work his vital and vigorous reforms was the Sodality and all that the Sodality strictly implies.

It was the Sodality which drew together the young of the parish and supplied them with pure ideals which were at the same time practical. It was the unfailing weekly instruction and monthly sermon, each an integral part of the Sodality exercises, that kept fresh in their minds and hearts the love of holy truths, the savor of the Blessed Mother's influence. The monthly Communion, which was of rigid obligation, was the strong right-arm of the Sodality, and needless to say its influence was felt at once in the very atmosphere of both homes and factories. It was the Sodality hymns lightening the hours of toil which served as a constant reminder, even while their hands and eyes were busy, that the toilers were the special children of Mary. It is true that Father Naginalf did not neglect their corporal needs, but hastened reforms that were sanitary in the construction and appointments of their places of labor; but his word would have been far less effectual with the owners of these places had it not been clear that his hold upon the people was personal and powerful; and he owed this hold to the Sodality.

So much for the practical value of the Sodality from a positive standpoint. It can only be indicated not described, for, to describe it, it would be necessary to have lived within its reach and to have felt its influence palpably breathing in every home and shining on the face of every working girl and boy at Wenoc. We say we have looked at its value positively. Perhaps a negative proof will be even stronger in its appeal, and so we will briefly recount the effect of the relaxing and withdrawing of the Sodality influence; for a Sodality is not worthy of the name unless it is militant and active and reaching especially into the lives of the young, more open as they are to distractions and more assailed by temptation. Without wishing to detract from the characters of the good pastors who followed, it is still true, whatever be their excuse or motive, that they allowed the Sodality, which for three long years had been a "tower of strength" in the parish, to crumble and to totter and at last practically to fall. At first it was merely that the old stimulus of careful records and prompt reproof to laggards was wanting; then by degrees less interest was taken in the work by the members themselves. The weekly recitation of the Office became irksome and some

began to find difficulty in keeping up the practice of monthly Communion. In place of the *weekly* public devotions there was substituted the recitation of the Office *once a month* and the time for this was no longer Sunday afternoon, which had exacted a salutary sacrifice of holiday time, but Sunday morning during Mass so that little inconvenience was suffered. Many young men began to neglect their Sodality obligations altogether, and the young women soon followed their example. Thus the watchword "Fidelity to Duty" grew to be merely a pious saying, and the standard of Mary, which all had pressed after so nobly, was now, if followed at all, followed sluggishly and from afar, for the Sodality obligations were no longer insisted upon.

Instead of a cohort of vigorous youth, it had, before very long, nothing to show but a handful of ancient veterans of the devout sex, who had no active lives to sanctify, no young careers to mould and point to the right to the security of coming generations of families. But it would require that one should have been on the spot to see the subtle but none the less substantial effects of the Sodality's decline and decay. Not that the faith departed from the people nor that crime ever became an open cult; but enthusiasm in the service of God, delight in little acts of supererogation, a delicate love of the finer forms of virtue—all these things, the natural flowers nourished by the love of the Mother of God, withered and died, and it does not require a profound student of human nature to perceive that where the love of virtue loses its intensity, there the hatred of vice wanes also, together with the avoidance of the less remote occasions of sin.

Such is the history of a Sodality at Wenoc, and lest we be accused of leaning too much on conjecture, and finding effects too general in particular instances, we will only say in closing that it is a principle which no one can dispute that one who binds himself only to the essentials of faith and religion will find it hard indeed to keep a fallen nature close to the line of Christian duty. The Sodality of the Blessed Virgin Mary is not an essential of faith, but it is one of the sweetest and surest means of binding hearts young and old to a generous love of their faith and its obligations in the love of her who is the Mother of our Faith's Founder. If we have but pointed

an instance of this, our humble historical effort on the Sodality [1] at Wenoc, which met a "Social Malady" and supplied a "Cure" for it, has not been in vain.

MARK J. FABER.

THE TRADITIONAL IDEA OF SACERDOTAL VOCATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the March number of THE ECCLESIASTICAL REVIEW Fr. Brouwer from far-off British India was kind enough to say a few words about my article in the November number on Sacerdotal Vocation. Whilst agreeing with the thesis, he contends that the arguments are strained and labored. After reading his remarks several times and re-reading my own article I have come to the conclusion that the arguments looked strained to him because he supposed they were to prove more than I intended to prove by them. As I know from other sources that several things I said in that article were misunderstood, I think a few words of explanation will not be out of place.

In the first place, I had no intention of denying the necessity of a divine vocation for the priesthood. There was question only of the manner in which the divine call is transmitted to the candidate. St. Paul tells us that that call must come from God. "Nemo sumit sibi honorem sed qui *vocatur a Deo* tamquam Aaron." As Fr. Brouwer says, these are the plain words of the Apostle, and he puts them in italics for me. Aaron, then, had a vocation, and so every one seeking the priesthood must have a vocation. The question raised in my article was: How did Aaron or any priest after him receive his vocation? Was it by subjective feeling that he was called, by some impulse of the Holy Ghost, or was it by an external call given to him by his superiors? I answer, read Exodus 28: 1. Where is there a straining of the argument here? I think the text referred to will show that the intimation of Aaron's call came from his superiors and not from subjective feeling; and this is made the classical example of vocation to the priesthood by St. Paul.

[1] For a succinct and authentic account of the origin and nature of the Sodality of the B. V. M. we refer the reader to *The Book of the Children of Mary*, compiled and arranged by the Rev. A. J. Elder Mullan, S.J. (Publisher, P. J. Kenedy & Sons, New York.)

Far from straining the argument I did not indicate all there was in the text. Let me show this briefly. St. Paul insists on the necessity of a divine call in order to draw a wide line of demarcation between the sacerdotal vocation and other vocations. In all other vocations the choice is made entirely according to aptitude and inclination. A boy who shows an aptitude and an inclination for music may be said to have a vocation for a musical career, and if he find his way to it he becomes a musician. The same is true of other vocations. Not so when there is question of the priesthood; here a special call of God is required, addressed to the individual. Now, if fitness and inclination constitute a formal call to the priesthood, where is the specific difference between sacerdotal vocation and the other vocations? It will not do to say that a stronger inclination is required; "plus et minus non mutat speciem". And besides, how many good and excellent priests have never felt this *vif attrait*! Beyond aptitude and well-founded hope that a candidate will make a good priest, he needs an explicit call from God before he can be said to have a vocation for the priesthood in the strict sense of the word; this is the clear meaning of St. Paul. The opinion, then, that would make vocation consist essentially in a subjective feeling does not do justice to the words of the Apostle who insists on a special call from God—unless one were to make it equivalent to a private revelation, in which case vocation would be rare indeed.

Fr. Brouwer then takes up the vocation of the Apostles: "Sequere me"; "Ego elegi vos"; and argues that they had a divine call, since Christ was God. Of course, I never thought of denying that the Apostles had a vocation; but I did argue that that vocation came to them from without and not through a subjective *attrait;* which is the question. The words of St. Paul: Woe is me if I preach not the gospel, are true of not only St. Paul but of every priest who is ordained if he neglect his plain duty. They do not show that he had a vocation before he was called externally to the priesthood. The *attrait* does not contradict a vocation, far from it; neither does it constitute one *formaliter*; otherwise all who lacked it would have been ordained without a vocation. This would be rather hard on some of the Saints. Fr. Brouwer would have us exclude

from the discussion the "examples from the Scriptures and the lives of the Saints". Surely he cannot expect us to accept this rule; the Scriptural argument and the usage of the Apostolic Church is in all doctrinal questions of the greatest importance, and in this question St. Paul himself lays down the opposite norm in making Aaron the pattern of the Christian priesthood. Fr. Brouwer himself violates this rule in quoting against me the vocation of Jonas who, by the way, did not have a vocation to the priesthood at all.

Another misunderstanding that I have met with frequently is that I intended to deny the necessity of that complexus of natural and supernatural virtues which manifest themselves by the so-called *signa vocationis* and which in a wider sense of the word may be called a vocation. Nothing was farther from my mind than to suppose that the bishop could call to Holy Orders any one he wished whether he showed signs of a vocation or not. All I contended was that if he called such a one the vocation would indeed be valid though sinful, as is true also of ordination. Natural fitness and supernatural virtues together with sufficient knowledge and a right intention constitute idoneity and may be called vocation, not *in facto esse* but *in potentia*. Such a vocation gives no right to ordination, whilst a real personal call from God does give one a claim on the orders which are its complement. Christ is still the Master of His Church, and if a candidate presented himself at the gates of the sanctuary with a card of admission saying, "*Vas electionis est Mihi*", signed Jesus Christ, the authorities would have a right to verify the signature; but once they recognized it as genuine, I do not believe they could disregard it without sin. It is in this light that we must read the decrees of the Council of Trent to see the full import of the argument I drew from them. The Council decrees to exclude not only the unfit, but even all those that show the necessary signs of vocation if they are not needed in the diocese. Many are *idonei* but few are *electi* or *vocati*. Vocation is given by the bishop in the name of God. "Ii autem vocati sunt, qui legitimis Ecclesiae ministris vocantur." [1]

Nor does this exclude the supernatural from vocation because it comes through the ministry of men. It is the work

[1] Catech. of Trent.

of the Holy Ghost that prepares the soul of the candidate for a vocation by adorning it with those virtues which are necessary to make him *idoneus*, and inspires in him the right intention of devoting his life to the service of the Master in the Holy Priesthood. Hence I answer Fr. Brouwer's question: "Where did they get the 'voluntas'?" by saying that it is the work of the Holy Ghost. It is because the Holy Ghost has prepared them that they are eligible, *idonei;* but until they are called by the representative of God, they have no vocation in the strict sense of the word. Let us compare the vocation of the priest with that of the bishop; if the simple priest needs a special call from God, *a fortiori* the high-priest, the bishop. Now, we know that there are many priests who by knowledge and virtue are fit to be bishops; some of them may even have a *vif attrait* for the episcopal office; yet we do not say of them that they have a divine vocation for the episcopate. The moment, however, one of them is selected by his ecclesiastical superior, the Holy Father, to become a bishop, we call him a bishop-elect, i. e. he has received a call, a vocation, to be bishop.

Is it, then, merely a question of words, do we merely substitute the word idoneity for vocation and retain the whole doctrine which has become current about vocation and now apply it to idoneity? By no means; there is one element in the current notion on vocation that is changed; it is the doctrine on inclination which was made so much of by some writers. We deny that it is the all-important, decisive factor in the matter of vocation. A vocation may be given where it is entirely absent, provided the candidate be fit and consent to receive Orders and have the right intention of serving God in the priesthood.

Fr. Brouwer seems to have some doubt as to my statement that a vocation coming from the bishop is from God. "Was the episcopate appointed by the Holy Ghost, or could it be said of any individual bishop that he was appointed by the Holy Ghost?" "We need not believe the latter part of the proposition, though the former is *de fide*." This is the answer of a learned and holy bishop, he tells us. However, there is another bishop, more learned and more holy, who thinks differently. St. Paul addressing the clergy of Ephesus says that

they are appointed by the Holy Ghost to rule the Church.[2] No matter what human influences may have been at work in the preliminaries of an episcopal appointment, once the Head of the Church choses a priest for the episcopal office and gives him a flock to rule, he appoints him in the name of God, and the bishop rules and demands obedience in the name of God. A man who is called by this bishop to the priestly office is called in the name of God, and can be sure that his vocation "comes to him from God through the bishop whom the Holy Ghost appointed to rule the Church." I should prefer St. Paul on this question.

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OBLIGATION OF THE RELIGIOUS VOW OF POVERTY.

A CASE OF CONSCIENCE.

A priest who frequently has to hear confessions of members of religious Orders and Congregations desires to know what the latest regulations on the vow of poverty demand of a religious, in order that he may be able to judge correctly of the various failings against this vow.

I.

By the vow of poverty the individual members of any Order or Congregation sacrifice their independence in the use and disposition of all temporal goods. This sacrifice, deliberately made, prompts them to depend on God for the necessaries of life under the management of lawfully appointed superiors. This must be the spirit and disposition of one who has offered himself to God's service in the religious life.

Naturally there will be moments in the life of every religious when the burden of the sacrifice makes itself felt. The temptation will arise to procure slight comforts or to accept small gifts without permission of the superior. Human pride will at times prevent a subject from asking the superior for trifling things. Nevertheless such conduct implies infidelity toward God, to whom the promise of absolute personal poverty was made. While there may be an excuse for human

[2] Acts 20:28.

weakness when failings of this kind happen rarely, there can be none for continued and systematic transgression.

The prudent confessor will therefore point out to his penitent the insincerity of his conduct. On the other hand, he will also make reasonable allowance for possible circumstances that may exonerate a religious from sin, especially since there have been cases where the imprudence of a superior withholds from a subject the most ordinary comforts and, practically speaking, the necessaries of life.

The question of the gravity of matter that would amount to serious sin against poverty is very much debated, and withal but little light has been thrown on the point by theological discussion. The older and commoner opinion had it that the same principle is to be applied to sins against the vow of poverty as is applied to sins of theft.

In sins of injustice, such as stealing, damaging property, etc., the gravity of the injustice will depend largely on the financial circumstances of the person wronged. To carry that principle to its logical consequence, however, would lead to exaggerated forms of socialism in the case of those who steal from a multi-millionaire since such action rarely brings such a one real hardship through the mere money loss. Hence in matters of injustice moralists speak of a *summa absoluta*, i. e., of a certain quantity in theft and other cases of injustice which cannot be overstepped without committing a grievous offence, independently of the person wronged. As a reason for this principle authors commonly give the *common weal* of society, saying that the universal consent of mankind has interpreted the law of God in such a manner that a certain amount of injustice is always looked upon as a serious matter and as a grievous offence.

What constitutes in this case absolute grave matter? Fr. Sabetti [1] fixes it at five dollars. Fr. Tanquerey [2] makes it seven or eight dollars. Probably ten dollars would not be too high, considering the continued increase of wealth of the country and the relative decrease in the value of money. Moreover, authors allow for European countries thirty marks,[3] or

[1] *Theologia Moralis*, No. 404. Ed. XVI.
[2] *Synopsis Theol. Moralis*, vol. III, no. 436. Ed. II.
[3] Noldin, *Theol. Moralis*, vol. II, no. 406. Ed. V

thirty francs,[4] the equivalent of which in the United States would probably be about fifteen dollars; for, generally speaking, thirty marks in Germany or thirty francs in France have about as much commercial value as fifteen dollars in America.

To return to our subject of the gravity of sins against the vow of poverty on the part of a religious. Many authors apply the principle of theft in estimating the offence against poverty. There can be sins against the vow which are also sins of injustice at the same time; for example, when a religious takes and spends, without permission, money that belongs to the house. Again, a religious may sin against the vow of poverty without offending against justice; for example, when he appropriates to himself without leave things a friend has given him. In sins that are against both justice and the vow the principle of theft may be applied in judging the gravity of the sin; but in this case also the correctness of so judging the case may be called into doubt. If the principle of justice is to be applied, must we take the absolute sum or the relatively grave matter to determine the gravity of guilt? Must we consider the financial state of the convent or of the entire province? It seems that in Religious Orders in which each house is independent, the individual house must be considered, whilst in Orders and Congregations that are divided into Provinces the financial standing of the Province must be taken into account in questions of injustice done by a religious. For in that case the individual houses are to be considered as so many branches of one corporation.

It is reasonable to say then that the injustice of a religious is to be held as done to the Province rather than to the individual house, and the absolute sum is to be taken as a measure of guilt. To give an example, a religious takes without permission five dollars from the treasury of the house to spend on various wants. The house is poor and feels the loss of the money considerably, but this is but one of a great number of houses that make up a Province. Is this sum a grave matter in the case or not? The answer will depend on the principle applied to the case. If one takes the "summa relative gravis", it would constitute a grave offence; if on the contrary one takes the " summa absolute gravis ", it is not a grave sin. Is

[4] Tanquerey, l. c.

one justified in applying the rule of the "summa absoluta" to the proposed case? I believe there is sufficient reason for applying the principle of the "materia absolute gravis" to the case, taking the injustice as done to the Province which would hardly feel the loss of a few dollars. The finances of each house are subject to the Province which is also held to make up deficits and the like, wherefore the injury may be said to have been done to the Province rather than to the individual house.

How are violations of the vow of poverty to be judged when there is not involved a sin against justice—for instance, when a religious appropriates to his use without permission money or other things given him by friends or relatives? The common opinion of the older authors held that the principle of justice should be applied also in this case. Recent authors point out the incongruity of judging sins against poverty by the same principle as sins against justice, and offer a solution which seems to be more to the point. It is this.

The vow of poverty means the sacrifice of all independence and rights so far as the use and disposition of temporal affairs, for one's own convenience, is concerned, and it moreover puts the religious in a state of poverty in his manner of living, which is stricter in some Orders and Congregations than in others. The gravity of sin against poverty must therefore be judged according to the relative state and condition of poverty of the various Orders. It is evident that a religious whose rule allows hardly anything more than the bare necessaries of life will sooner fail grievously against his state of poverty than one who is not held to such strictness of life by his rule.

The practical application of this principle is even more difficult than that of injustice; for one must know how far the rule or constitutions of the different Orders and Congregations bind in the matter of poverty. Not every trifle can be put down as a serious sin, though the rule may be very severe on the matter of poverty. Is there no possibility of determining what would be slight and what grave matters? If the constitutions of an Order have explicit regulations as to grave

transgression of the vow one has to abide by those rules. Pope Clement VIII in his Constitution *Religiosae Congregationes* of 9 June, 1594, forbids all Orders of men or women to give presents outside the Order, except articles of *slight value*. The deciding of what is considered in different countries to be of slight value is left to the Provincial Chapters. Now the Order of Friars Minor is, according to its rule, one of the strictest Orders, especially in the vow of poverty. We find a Province in the United States which states in the Provincial Statutes that things of slight value are those that amount to two dollars. Wherefore I conclude that at least three dollars are necessary to constitute a grave matter in Orders that observe a very strict vow of poverty.

II.

The second question proposed for solution refers to a religious of simple vows who had without permission given away some goods that were left to her by will.

A distinction is to be made between simply professed members of an Order strictly so-called, and the simply professed of Congregations. Male members of Orders remain three years in simple vows before they take solemn vows.[5] This regulation was extended by a more recent decree[6] to Orders of women, i. e., to those who profess solemn vows, like the Visitation nuns, Poor Clares, etc. Those who are simply professed keep the so-called radical dominion or ownership, but they are strictly forbidden to have the administration, the disposition of interest (or rent), and the use of their goods. Hence they must before simple profession give the administration, interest, and use of their goods to somebody whom they wish to appoint, even to the Order if they like. This is apparent from the decree *Sanctissimus* of Pope Pius IX, 12 June, 1858. Whatever goods come to the simply professed after he has taken his religious vows, as legacies and personal donations, increases his property and has to be given over to the administrator he appointed before profession. Whether the professed needs for this his superior's permission is not

[5] Litt. Encycl. Pii Papae IX, *Neminem latet*, 19 March, 1857.
[6] Decr. *Perpensis*, Leo XIII, 3 May, 1902.

clear from the text of the laws. Two months before taking his solemn vows the religious has to renounce all his goods and possessions in favor of whomsoever he pleases and this renunciation takes effect at the moment of solemn profession by which he becomes incapable of acquiring any right to temporal things. If such a simply professed religious of an Order strictly so-called should give away some of his goods without the permission of the superior he sins, though there is no law to prove that his donation is made invalidly.

Members of religious Congregations and Institutions of simple vows certainly retain the possession of both real and personal property, even though they have taken their final vows, which in almost all Congregations are perpetual. The community cannot claim the property of those who enter. All that is allowed in Sisterhoods is the claiming of a certain sum of money, called the dowry, which, however, does not become the property of the religious community until after the death of the religious and must be returned to the Sister if at any time she is released from her vows. The dowry is determined by the Constitution of a Sisterhood and must be the same amount for all who enter or may at most vary for choir-sisters and so-called lay-sisters.

Before a Sister takes first vows she must settle her temporal affairs; the same holds for Brothers. The administration, usufruct and use of their property must be given over to someone whom the religious chooses and after profession the Sister or Brother is not allowed to exercise any rights over those goods in any way without permission of the superiors of the Congregation; some permissions can be given by the local superior, and others by the superior general only. The Holy See forbids any simply professed religious, even after he has taken vows for life, to give away all his belongings; a special permission from Rome is required for that. Strictly personal donations and bequests made to a simply professed Brother or Sister do not become the property of the religious community, but go to increase the property of the individual religious and must be handed over to the one whom he has appointed to take care of his belongings.

If the religious give away such personal donations and bequests without asking the superior's permission, would such

action be sinful? We are considering only donations of goods acquired after profession, for she is forbidden to exercise any right over the goods she had before profession. Some authors have gone so far as to assert that such a religious can distribute by gift any of her goods without any permission at all, so long as she does not use them for her own benefit. Bizzari, Secretary of the S. Congregation of Bishops and Regulars, who compiled the *Collectanea,* a collection of decrees for the use of that same Congregation, quotes a case [7] of a Sister of simple vows becoming heir to her father's goods. She asked the bishop of the diocese whether she could dispose of the property as she pleased. The Constitutions of the Sisterhood stated that the Sisters were subject to the mother-superior in all things, and could not keep, lend, or dispose of goods or do anything without the permission of the superior. The S. Congregation was asked whether the Sister could dispose of the goods received by her father's will, or do they go to the convent? The answer was that she could dispose of them and that they do not go to the convent. Though the question as proposed did not ask whether she needed the permission of the Superior to act in this matter, the answer did not contradict her claim.

On 30 December, 1882, the S. Congregation of Bishops and Regulars issued a decree [8] on the simple vow of poverty requiring novices to dispose of the use, usufruct, and administration of their goods without the interference of any one. Any act however concerning such property which may become necessary after profession needs the permission of the superior general, as does also the exercise of any right over the goods. The S. Congregation adds that any Constitutions of religious communities proposed for approval to the S. Congregation must have this decree incorporated in them.

There is no universal law on the vow of poverty for Congregations of simple vows. Hence, before deciding questions regarding independent disposal of personal donations and bequests which a religious may receive after profession, one would have to see whether the Constitutions of the Congregation in question do forbid such action without the superior's

[7] S. C. Conc., 18 February, 1853. *Collectanea,* p. 619.

[8] *Collectanea de Prop. Fide.* Ed. anni 1907, vol. II, no. 1585.

permission. One thing however is sure, viz., that a religious in giving away what he fairly knows is his own property, does not sin against justice, for the Congregation does not become successor to the rights of the simply professed.

Religious Institutions which have been approved by Rome since 1901 are governed by the principles laid down in the "Normae" which the S. Congregation of Religious observes in giving its approval. The bishop who establishes diocesan religious communities is held by a recent decree to see that the principles of the "Normae", 28 June, 1901, are embodied in the Constitutions of the diocesan congregation. These "Normae" have the following regulations on the vow of poverty:

1. The novice must, before taking first vows, dispose in favor of whomsoever she pleases of the use and usufruct of the property, and the administration of the same must be given over to someone for the time that the religious is under vows.

2. Change of administrator or beneficiary while the religious is under vows may be made only by permission of the superior general.

3. The professed Sister must retain the so-called radical dominion of her goods and cannot divest herself of the same by donations before having taken perpetual vows. After perpetual vows they can only by permission of the Holy See give up all claim to temporalities. The Sisters are advised to make their will before they take vows for the first time. This may be done only by permission of the Holy See, or, in urgent cases, of the local or general superior, when they are under vows.

4. As regards property that comes to the religious by legal title after profession, Sisters can dispose of same according to the rules given above about the disposal of goods which they had before taking first vows.[9]

It will be seen from the last paragraph that it is the will of the Church to leave a religious altogether free as regards the arrangement concerning his or her temporal affairs, but once they have arranged matters after their own liking they

[9] The Motu Proprio of Pius X, 16 July, 1906 (*Acta S. Sed.*, vol. 39, p. 344), demands that the bishops in approving diocesan Congregations embody the rules of the "Normae" in the Constitutions of such Congregations.

are not to be concerned with their property. Therefore also in case new goods come to the religious he is to be left entirely free to make provision for them. All the Church forbids absolutely without permission is: 1. that Religious divest themselves of everything;[10] 2. or use even their own goods for their own benefit; 3. change the arrangements made before their first vows; 4. make donations of their goods or exercise any right concerning the same; 5. exercise any rights over the goods that come to them after profession once they have freely decided regarding their use, usufruct, and administration.

STANISLAUS.

DOES THE ORDINARY OF THE DIOCESE SAY THE "ORATIO PRO ANTISTITE" IN THE PRECES OF THE OFFICE?

Qu. A slight change is made in the "Preces feriales" at Lauds and Vespers, in which the following Versicle and Response are inserted:

V. "Oremus pro Antistite nostro N."

R. "Stet et pascat in fortitudine tua Dme in sublimitate nominis tui."

A rubric follows, explaining what is done when the See is vacant, etc. My question is: What is the bishop himself to do? Either omit it or change it to something after this style: "Oremus pro me Antistite," etc. R. "Stem et pascam," etc.

EPISCOPUS.

Resp. The prayer, which is essentially an intercessory invocation, is to be omitted. P. Piacenza in his commentary on the *Divino afflatu*, (altera editio, 1912, p. 137) writes: "Episcopi titulares, nec non praelati a jurisdictione episcopi exempti, in recitatione privata, versum pro episcopo omittere possunt, non vero in choro cum aliis officium recitantes.

"Episcopi vero ordinarii, dum privatim officium persolvunt, certo certius omittere debent hunc versum, de quo agimus. Ratio est, quia in casu valde immutari deberet versus ipse cum suo responsorio; in canone quidem ad usum episcoporum, loco verborum . . . *et Antistite nostro* ponitur variatio: *et me indigno servo tuo;* in psalterio autem nulla variatio adnotatur."

[10] Explicit law only for Congregations approved after the "Normae"; about other religious of simple vows authors differ.

THE PRIVILEGED ALTAR AND THE FERIAL MASS WHEN THE RUBRICS PERMIT A REQUIEM MASS.

Qu. It is permitted to say a Mass for the dead on the first free day of every week (not impeded by a double or higher feast). But is it obligatory (in order to gain the privileged altar) to say the Requiem Mass on that day? If the priest preferred to say the ferial Mass, adding the prayer for the dead *in paenultimo loco,* could he gain the privilege?

Resp. The answer is supplied by the following recent decision of the S. Congregation of the Holy Office (Section of Indulgences).

DECRETUM DE QUALITATE MISSAE AD INDULGENTIAM ALTARIS PRIVILEGIATI LUCRANDAM.

Augescentibus in diem concessionibus sive localibus sive personalibus altaris, quod vocant, privilegiati, nec non Missarum cum privilegio ex parte fidelium petitionibus, ne facilis neglectus conditionis, sub poena nullitatis in praesens requisitae, legendi, cum liceat, Missam de Requie aut adiiciendi ad Missam de feria vel vigilia Orationem defunctorum propriam, in grave purgantium animarum detrimentum vergat, supremae huic sacrae Congregationi sancti Officii, cui res universa de Indulgentiis demandata est, pluribus ex locis oblatae sunt preces pro eiusmodi conditionis relaxatione. Quibus mature perpensis, Emi ac Rmi DD. Cardinales Inquisitores generales, in plenario conventu habito feria IV die 19 februarii anni 1913, supplicandum Sanctissimo censuerunt, ut sequens Decretum pro universa Ecclesia adprobare, ac de plenitudine Suae potestatis firmum ratumque habere dignaretur: "Ad Altaris privilegiati, quod vocant, Indulgentiam lucrandam, non amplius in posterum sub poena nullitatis requiri, Missam de requie aut de feria vel vigilia cum Oratione defuncti propria celebrari; id tamen laudabiliter fieri, cum licet ac decet, pietatis gratia erga defunctum".

Et sequenti feria V, die 20 eiusdem mensis, sanctissimus Dominus noster Dominus Pius divina providentia Papa X, in solita audientia R. P. D. Adsessori supremae huius sacrae Congregationis impertita, benigne annuere dignatus est iuxta Emorum Patrum suffragia. Contrariis quibuscumque non obstantibus.

M. CARD. RAMPOLLA.

L. * S.

✠ D. ARCHIEP. SELEUCIEN., *Ads. S. O.*

FUNCTION OF THE DIOCESAN CENSOR OF BOOKS.

Qu. At a clerical Conference the following practical and important questions recently came up for discussion.

What are the requisites for the lawful publication of books on subjects of faith and morals, e. g., a prayer-book, or an epitome of Christian doctrine by an ecclesiastic?

Is the "Nihil obstat" of the "Censor Librorum" or of the "Censor deputatus" sufficient? or is the "Imprimatur" of the bishop of the author, or of the diocese in which the book is published, absolutely necessary?

If so, may any other bishop give his "Imprimatur", and is that sufficient?

If the "Nihil obstat" of the Censor is not sufficient, what is the object of his examination of the book?

What are the duties of the Censor? May his examination go beyond questions of faith and morals, as, e. g., whether the work in its illustrations commends itself to his personal taste; and if not, can he on that account refuse his "Nihil obstat"?

Has the Censor of one diocese the right to condemn the "Nihil obstat" of another, just because the work does not suit his taste, although he admits that it contains nothing against faith and morals? What effect would his condemnation have on the work?

Which has the greater weight, the "Nihil obstat" of a "Censor deputatus" for a special work, or that of the regular "Censor librorum"?

SECRETARIUS CONFERENTIAE.

Resp. The "Nihil obstat" and the "Imprimatur" are not distinct authorizations for the publishing of a book. They are two parts of the one act which sanctions the printing and publication of a work. Since the Ordinary to whom it belongs to authorize the publication of a work which comes within the scope of his jurisdiction must know what he sanctions, and since it is normally impossible that he should personally read and critically determine the value of each publication for which he makes himself responsible, it follows that he has to appoint as his official readers one or more censors. These censors report to him as to the value of the work, in such a way as to make him capable of judging whether it is to the interest of true faith and morality and sound knowledge to let the work go to the public under his official approval.

The censor's report to the Ordinary is made in writing and under his (the censor's) own name, so that he becomes officially responsible to the bishop for the judgment passed by him on the work.

The scope of the censor's report, though primarily confined to the domain of faith and morals, guaranteeing the orthodoxy of a work and pointing out offences against approved discipline, is not necessarily restricted to these characteristics. For, since many things in the order of propriety, good taste, and legitimate prejudice, contribute to the diffusion or the hindering of good morals and right thinking, the bishop before making himself responsible for the publication of a book may take these adjuncts wisely into consideration. But the censor's part is merely to report them to his superior, as he sees them. The Ordinary exercises his own judgment as to the value of the report. He may endorse the censor's estimate of the book, or he may assure himself by reading it, and ignore, modify, or reverse his censor's judgment.

In a recent document which to some extent supplements the regulations of the Index Congregation, the censor is warned that official censorship does not authorize the imposition of personal or private opinions on an author. Mere official censorship excludes the right of judging a book by standards other than those of orthodoxy. It enjoins by implication respect for Christian liberty of opinion, as well as breadth and tolerance in matters of taste and form. "Censoris titulum nec unquam posse afferri ad privatas ejusdem opiniones firmandas." [1]

When the censor has assured the Ordinary of the soundness of the book, the latter gives his "Imprimatur", in connexion with the "Nihil obstat" given in writing. "Censor sententiam scripto dabit. Ea si faverit, Episcopus potestatem edendi faciet per verbum *Imprimatur,* cui tamen proponetur formula *Nihil obstat,* adscripto censoris nomine." [2]

It is for the Ordinary of the diocese in which a book is published to give the "Imprimatur". He may do so on the report of any censor, commissioned by himself or by another bishop, whose judgment as to the character of the book he

[1] Motu Proprio *Sacrorum Antistitum*, 1 September, 1910.
[2] *Sacror. Antist.*, IV.

accepts as trustworthy. If the censor who gives his "Nihil obstat" lives in another diocese, he nevertheless affixes his name to the publication over the "Imprimatur" of the bishop who sanctions the publication.

The opinion of one censor as against that of another has no legal effect in preventing the publication of a book, unless so far as the Ordinary accepts one opinion in preference to the other, since no book receives official sanction by the "Nihil obstat" of the censor.

On the other hand, a bishop may forbid in his diocese the publication of a book sanctioned by another bishop, if for special or local reasons he deems the work hurtful to the interests of good order, peace, or charity in any part of his jurisdiction, even though there be nothing offensive to faith or good morals in the book. The fundamental principle underlying the law and practice in this matter is, in short, that the Ordinary is both the judge and guardian of faith and morals in the diocese confided to his care; and while there is always a way open to protest and appeal against injustice, the presumption is in favor of the actual authority until its verdict is reversed or its practice censured by a higher court.

In certain cases the Ordinary is free to dispense with the "Nihil obstat", which ordinarily should precede the "Imprimatur".[3]

DO WE REALLY NEED MITIGATION OF THE EUCHARISTIC FAST?

To the Editor, THE ECCLESIASTICAL REVIEW.

The discussions heretofore published in favor of the mitigation of the Eucharistic fast have mostly had in view the frequent Communion of the people. It seems to me much more might be said on the advantages of such a mitigation to the priests who labor in large mission districts. Ultimately that means of course the benefit of our Catholic people. Priests who labor aside of Protestant ministers in the country are frequently made to realize the disadvantages they are under in serving their people. The minister can in most cases take care of twice as many stations (and therefore persons) as the priests who must limit their chief activity to the morning hours; and

[3] *Sacror. Antist.*, l. c.

even then they are often obliged to do less than they would wish because strength of body is wanting. If Mass could be celebrated without hurry in the morning, followed by instruction, etc., and the same be repeated in the afternoon in places which it would have been impossible for the priest to reach in the forenoon, much might be accomplished which is now impossible because we are obliged to fast. There would be the same and even better opportunity as now to visit additional missions where the priest can do little at present when he is fatigued from previous labor and fasting. Thus the mission priest who at the present takes care of four places, distributing his half-spent strength in parts and at intervals of two weeks, could give good service to all of them, even if the law prohibiting more than two Masses were to remain in force. The earliest Christian missionaries probably offered the Holy Sacrifice, the "Breaking of Bread", wherever in their journeys they saw the need of the people for the Bread of Life. The repetition of the Mass in the thickly-populated centres of the Catholic world, where there are plenty of priests and numerous churches, would of course be an abuse, there being no necessity for it. Undoubtedly, however, this repetition was a great blessing to our forefathers in the faith, and there could be no irreverence in repeating the Mass for the saving of souls. It may be argued that services can be held for the mission stations on weekdays. Apart from the fact that Americans are mostly strenuous workers on weekdays, such weekday services have little or no attraction for very many of the faithful, and none at all for the lukewarm. With us at present all the work of a priest is crowded into about five hours of the forenoon on Sunday.

There is another side to this question, which touches the support of our churches. Eight small missions to which a priest could give his attention alternately every two weeks at least, are better able to support his ministry than half that number. Many a "money talk" might thus be omitted from the precious time on Sunday, to give place to the more important one of teaching the truths of Faith. If we want to find causes for the leakage in the Catholic fold, here is one: the inability of the priest to take care of more places on Sundays. Our pioneer priests made heroic efforts; but how much

more could they have done, and how many thousands of souls could they have reached that are now out of the Church, if they had been able to multiply their ministry and conserve their physical strength for increased ministration? The late Fr. Moran, O.P., of Minneapolis, an experienced missionary, once, when visiting the present writer, strongly expressed the desire that the absolute fast to which our missionaries are bound by a venerable tradition might be abolished for the sake of the greater good which its abrogation under our circumstances might do. He naturally commented on the fact that we are not dealing with newly-converted pagans who do not understand the value of the holy Mass until they are well instructed, but with Catholics who require merely a manifestation of the old religion, to be again attracted to it, and who, in the absence of a priest to give them Mass, become callous and finally join the ranks of Protestants or infidels. "I often wished," he used to say, "and really expected the change, hoping that our Holy Father, to whom the matter had been broached at the very beginning of his pontificate, would, with his practical sense, do away with the restriction of the Eucharistic fast; for nothing ruins the health of our good priests more than the necessity of the long Sunday fast." This was five years ago. I disagreed with him then, because I was, and am now, youthful, strong, and conservative. Since then I have come more in contact with missionary conditions.

However, if we wish the cause to go ahead, we must get our Bishops to take it in hand; give them more chance to realize the situation and give them also our moral support to push the case to Rome. Perhaps this can be done best at Retreats and other diocesan gatherings.

It stands to reason that this mitigation must absolutely guard against abuse of the Blessed Sacrament. The use of any spirituous liquor whatever before Holy Communion should be prohibited. The quality of the food might also be limited to milk, butter, eggs, and cereal food. In such cases there can be no desecration of the Blessed Sacrament. I believe that the purpose of reverence toward It is better served in this way than by a long fast that requires a stimulant to incite the digestive organs, and finally destroys them.

P. WEST.

THE INDULGENCE OF THE UNIVERSAL JUBILEE.

The announcement by the Encyclical *Magni faustique*, 8 March, of a Universal Jubilee Indulgence, is likely to raise a number of questions in regard to local application, dispensations, the use of special faculties, and exemptions. In a community so large and of such varied complexion as the Catholic Church throughout the whole world, these and kindred questions cannot be definitely anticipated or legislated for, without causing confusion in the general announcement of the Jubilee.

The common rules to be observed, however, are clearly laid down in the Encyclical itself. They consist, outside Rome, of six visits to be made to churches designated by the Ordinary; with prayer to be offered for the triumph of the Christian religion and for peace among the nations, for the divine guidance and safety of the Sovereign Pontiff, for the conversion of sinners, and, when applied by way of suffrage, for the souls who have passed from this life united to God by charity. There is also the obligation of a contrite confession of one's sins and the reception of Holy Communion. Finally, the duty is imposed of giving an alms to the poor in proportion to one's means. These conditions may be commuted by the confessor according to each penitent's necessity.

In regard to the appointment of confessors it is provided that religious may choose their confessors for this occasion from among priests who have the ordinary faculty to hear the confessions of religious. These and all other confessors possess extended faculties to obsolve those who are making the Jubilee from all reserved cases and occult irregularities, except such as arise from crime or defect; also to absolve from vows, except those of chastity, and of religious profession, or such as involve obligations to third parties. These grants do not limit the reserving faculties of our Ordinaries "in foro externo".

For detailed information in regard to all kinds of questions that may arise in connexion with the application of the Jubilee faculties we may refer our readers to the following volumes of the REVIEW, in which this matter has been treated exhaustively: Vols. XXI (651); XXII (185, 204, 275, 317);

XXIII (239, 419); XXIV (156, 333, 336, 425, 429, 508, 512, 595); XXV (71, 88, 272). These references cover practically every kind of case — "The Jubilee and the Easter Duty"; "Jubilee Indulgence and the Forty Hours"; "Faculties of Confessors in Cases of Nominal Reservation"; "Case of the Absolutio Complicis during the Jubilee"; "Suspension of Indulgences"; "Repetition of the Jubilee for the Souls of the Departed"; "Faculties Personal"; "People unable to enter a Crowded Church to make the Jubilee"; etc., etc.

Priests who have not a complete set of the REVIEW will find the above volumes accessible in diocesan libraries. There is also an *Index volume* covering the first *twenty-five volumes of the entire series*, in which most of these topics may be found. The subjects there treated are for the most part from the pens of eminent theologians like Lehmkuhl, Sabetti, Putzer, etc. The later volumes have each a separate Index, besides the regular monthly table of contents. We may mention here that a complete Index of *fifty volumes*, with which the present series is to conclude during the coming year (June, 1914), is now preparing. Two scholarly collaborators are working at this task, which promises to make the REVIEW a complete theological encyclopedia of the highest value to priests, canonists, and students of ecclesiastical literature, especially in America and the English-speaking missions. This Index will embrace and supersede all the previous Indexes (one of ten volumes, published in 1894, and another of twenty-five volumes, issued in 1902). It will be made with special reference to the practical convenience and needs of the consulting clergy.

EUGENICS AND SEX HYGIENE.

Priests, and occasionally laymen urged by their pastors, send to the REVIEW questions about many subjects concerning the Church, theology, and pastoral pedagogics. Recently there have been inquiries, more than usual, about literature (books and articles) on the subjects of eugenics and sex hygiene. These topics are being taught to our children in some public schools. Pastors and parents who see that the children for whom they are responsible are instructed in the Catechism, may not perhaps be charged with neglect if they

pay little attention to these novel branches of the public school curriculum. The Church had long ago seen the need of safeguarding the morals of the child by proper instruction on the subject of chastity. If she does not make it a commonplace in public places, it is because she regards it as a sacred as well as a private matter of instruction; and both the sacredness and the privacy, protected by the seal of sacramental confession, render the sense of obligation upon the mind of the child much deeper and more solemn than the instruction that aims at the utilitarian principle which conserves chiefly the body, and which makes of the image of God a mere animal, whose highest perfection is in its being well groomed. With the Catholic the whole consistent training in this matter of sex-education aims at securing a proper view of the sanctity of marriage, its duties and sacred responsibilities; and that is the security of eugenics, far more firmly established than any pedagogical methods can effect.

If we would test the value of this system of teaching, which leads the child to the practice of the sacraments of Penance and Holy Communion and urges it to make its body a pure tabernacle for the indwelling God, we need only inquire into the morality of Catholic families with their several healthy children, and the proverbial modesty of Catholic girls, where they have a priest to direct and safeguard them from the pitfalls of city morals, and again into the cause of the absence among our people of divorces which make family life impossible and marriage merely a licensed state of free love or protected prostitution.

But whilst all this is true and patent to anyone who has the wish to see, it is also true that large numbers of our non-Catholic fellow citizens and even nominal Catholics do not come under the influence of the Church and her saving instruments of morality. We have not sufficient opportunity to make them understand or appreciate the fact that the Catholic Church with her sacramental institutions and her uncompromising insistence on having religion taught in her schools, proves by these very notes that she is the one true religion established by Christ; for she anticipates every need of man and provides, beyond the most far-reaching civilization, what will sustain the true life of sanctity.

Now Catholics, despite our inability to bring home to our neighbors the advantages of our religion, which prejudice stamps as limiting human liberty, whereas it makes man truly free,—we Catholics are bound daily to consort in amity with those who will not understand us. We have to associate with people who know all about us except our inner life and the worth of the motives that prompt us to conscientious action. Catholic teachers are often called upon to instruct children in the public schools, whilst the lips of these tutors are sealed by law against teaching their pupils the one thing that is to their greatest advantage—religion. And Catholic physicians, lawyers, and public men are in one way or other obliged to take active part in promoting the material welfare of the community of which they form an integral part.

The question then arises, how to do our duty without antagonizing those whose principles, though we cannot approve, we may nevertheless not alter, nor even criticize without forfeiting the influence for good which we may otherwise possess, and which we are bound to use. The obvious answer is that we must inform ourselves regarding the attitude of our fellow citizens. To do so we must read the standard works dealing with these questions, or listen to capable exponents of them. Much of what we thus learn we may approve as being helpful to a higher level of morality, if not of positive religion; other much we may tolerate as sanctioned by special circumstances which cannot be altered without destroying at the same time what is good; finally, some of it we must plainly disapprove, and firmly combat as destructive of our common right and inheritance, the morality of the nation, the happiness of our fellow citizens.

If despite this necessity the REVIEW has been slow to enter upon the discussion of the problems of sex hygiene and eugenics, it is because we felt reluctant to take a lower plane of treating this subject, than that provided for in the Catholic system. Every zealous priest had and has it in his power to ward off the evil from his own flock by increased insistence on the frequenting of the sacraments, the avoiding of mixed marriages, the establishing and safekeeping of the parish school. Withal we feel bound to direct attention to such sources of information as may aid the priest to follow in

telligently the trend of public opinion. This much we have done; and we again recommend Father Gerrard's *Parenthood and Eugenics*; Father Van der Donckt's *Educating to Purity*, which embodies—though in a somewhat crude translation—not only his own admirable counsels, but those of the two Jesuit Fathers Gatterer and Krus; the Abbé Knoch's French brochure, *L'Éducation de la Chasteté*, which is clear and succinct, and characterized by a priestly tact natural only to the Frenchman. There are also some good works by non-Catholics, like Foerster's *Marriage and Sex Education*. On the question of Eugenics there is a small pamphlet embodying a lecture by Dr. Lawrence F. Flick, delivered before the Philadelphia contingent of the Catholic Summer School (published by John Jos. McVey). It gives a very lucid exposition of the principles involved and the sane Catholic viewpoint. We heartily recommend to priests the careful perusal and dissemination of this pamphlet.

WOMAN SUFFRAGE AND THE CLERGY.

The *Ave Maria*, which always takes a sound view of questions that affect the general welfare, and prints whatever is conducive to pure and healthy Catholic development in the family as well as in public life, comments in its April issue (12) upon an interesting letter by the Archbishop of Hobart (Tasmania) addressed to the London *Tablet*. Archbishop Delany's words bear repetition in view of the communication made by "Criticus" in the last number of the REVIEW. True, conditions are not everywhere alike, and the attitude of ecclesiastical superiors toward a law already enacted can not be always the same as that which they might assume before its enactment, when its opportuneness or advisability is still under discussion. But this hardly affects the question of the generally salutary influence of woman's voice in matters of general benefit to the community and in a sphere where she is able to exercise it for the promotion of public virtue and civic decorum. The better opinion of the world at large can be no more against such exercise of power by discriminating suffrage, than it is against acknowledging the right to sovereignty of queens such as the late Victoria of England or

the present queen of Holland, whose influence for public good no one ventures to question. We reproduce from the *Ave Maria* what Archbishop Delany says regarding the results of the franchise granted to women, that have come under his own observation.

We have had several appeals to the electors, men and women, of Tasmania. Women, as well as men, have exercised the franchise. On both sides, Labor and Anti-Labor, women have done brisk canvassing just like the men. And I believe such activity has not been unknown to high and excellent ladies in the home lands, without giving rise to even suspicion. I can speak for our Tasmanian women, and *I affirm that no Tasmanian woman, Catholic or Protestant, to my knowledge—and I am fairly well qualified to know—has forgotten the dignity of her sex or her self-respect, or has done any of the things that do befall men on such occasions, and that seriously weaken their claim to exclusive fitness for the discharge of those important national services. No candidate has any chance of purchasing a woman's vote at the drink-shop.* . . . Five or six such experiments taking in the whole State each time, ought to have shown already at least the first elements of the "curve," expressing the necessary "law" of alleged perversity, if such a law there were. You must test the tree by its fruits, a bad tree does not bring forth good fruit. Now, the fruit we want at elections is simply the choice of good representatives. I will not hazard an opinion as to whether our Parliamentary representation has been improved in quality since women have come to vote. It is not easy to decide a matter of so much delicacy, and into which various other factors enter. But I can safely say that no one could show any appreciable deterioration; and, least of all, as a result of the women's intervention in the elections. *But of this one thing I am quite sure; that a candidate would feel he had forfeited the vast majority of the women's votes if he flaunted a disregard for any of the time-honored principles we owe to Christianity. And this, in my opinion, is no superfluous safeguard, when social stability is so gravely menaced by men in almost every walk of life.*

As Father Hudson justly observes: "No matter how strongly opposed any Catholic may be to the grant of the franchise to women, he should bear in mind that, until the Church has pronounced upon the question, any other Catholic is quite free to hold and express a contrary view."

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

Archeology. (a) *Jerusalem.* Hitherto Catholics have had to rely upon the data supplied by Protestants in the scientific study of Jerusalem. Père Barnabé Meistermann's *Nouveau Guide de Terre Saint* (Paris, 1907) was fairly satisfactory; and the articles of P. Hugues Vincent, O.P., and of P. F. M. Abel, O.P., in *Revue Biblique* were comparable with the very best work done by non-Catholics on the topography and archeology of Jerusalem. But we had nothing quite of a sort with George Adam Smith's *Jerusalem: The Topography, Economics and History from the earliest Times to A. D. 70.*[1] Our want is now being met and fully met by the above-mentioned Dominican Fathers in their *Jérusalem: Recherches de Topographie, d'Archéologie et d'Histoire.*[2] This work is under the auspices of the Académie des Inscriptions et Belles-Lettres of Paris; and is sold only by subscription.

One fascicle has thus far appeared. Père Vincent will, in the first volume, cover the ground of the two volumes of George Adam Smith, namely, the history and topography of the city from its origin to its destruction by Titus in 70 A. D. The second volume will bring the study up to our days; it is the joint work of Pères Vincent and Abel. The fascicle of volume I that has been issued devotes forty-two pages to a general introduction and 154 to topography. The second fascicle will treat the archeology of Jerusalem; the third, the Temple; the fourth, the history of the city. Two fascicles of volume II are promised for the present spring; and will contain respectively *Aelia Capitolina* and the *Holy Sepulchre.*

Thus far the scholarly and scientific work of Père Vincent is what his articles in *Revue Biblique* would lead one to look for from him. Indeed much of his archeological investigations has already been written up therein. We are glad to have in book form his study on the site of the City of David.

(b) *The Sacred Rock of Jerusalem.* Tourists and pilgrims to Jerusalem all visit the Temple-site—Haram esh-Sherif; and, within the mosque of Omar, see the Sacred Rock encircled by strict enclosure, and hear the wonderful things for which

[1] New York, 1908. [2] Paris, J. Gabalda.

the imagination of their guide or his gullibility is the only foundation. The fact is, however, that even the up-to-date Oriental imagination could not trump up stories half so wonderful as is the history of that same rock. Dr. Dalman [3] has contributed a careful study of that history. The Arabs so respected the rock that they called their magnificent mosque the Dome of the Rock, Qubbet es-Sakhra. Dalman thinks that from the time of David, es-Sakhra served for the altar of Israel. Its position upon the level of the Temple plot corresponds pretty accurately to the ancient descriptions of the Temple. The dimensions of the rock are such as would allow it to have been the centre of the altar. The opening that leads down to the well below, and the ditch dug to empty the well, are now accepted as proof that upon es-Sakhra the victim was sacrificed to Jahweh. The blood of the animals was received into the well below.[4] My guide told me the Crusaders dug the well to receive Muslim heads. The opinion of Sir Charles Wilson [5] that Bir el-Arwa, the well under es-Sakhra, may be a deep well going down below the floors of the adjacent valleys, is untenable; the Temple supply of water was had by aqueducts and not by wells.

(c) *The Aramaic Papyri of Elephantine.* Just above the first cataract of the Nile, and hard by Assuan, is the archeologically important island of Elephantine. The ancient Nilometer, to register the rise of the river, has made it famous; now new fame comes from the study of the Aramaic papyri which Rubensohn discovered while excavating for the Berlin Museum upon the site of the Jewish colony of Elephantine. A very considerable literature has gathered round about these documents. They have been published, translated and interpreted by Sayce and Cowley; [6] translated, interpreted and pointed by W. Staerk; [7] issued in text, translation and commentary by Sachau,[8] and without translation or commentary by A. Ungnad.[9] Interesting studies of these documents have

[3] *Neue Petra-Forschungen und der heilige Felsen von Jerusalem,* Leipzig, 1912.

[4] Cf. George Adam Smith, *Jerusalem,* vol. ii, p. 64.

[5] Ap. Smith, vol. i, p. 85.

[6] *Aramaic Papyri discovered at Assuan,* London, Luzac, 1906.

[7] *Die jüdisch-aramäischen Papyri von Assuan,* Bonn, 1907.

[8] *Aramäische Papyrus und Ostraka aus Elephantine,* Leipzig, Hinrichs, 1911.

[9] *Aramäische Papyrus aus Elephantine,* Leipzig, 1911.

been written by Father Lagrange, O.P.[10] Very important questions are suggested by them in regard to the religious history and paschal ritual of the Jews, especially those of the Diaspora.

The third papyrus which Sachau published in 1907-1908, speaks of "the house of the altar of the God of heaven, which was built in the city of Ieb formerly, before Cambyses, which this detestable Widrang has destroyed in the 14th year of Darius". This was Darius II, B. C. 423-405. Whether this Jewish temple was ever rebuilt we cannot say. The document was written about B. C. 407 by Jews who were likely a frontier garrison at Elephantine in the cause of Darius II. Three years later the Egyptians threw off the Persian yoke which had been laid upon them by Cambyses in B. C. 525; and it is not to be supposed that the Jewish soldiery of the Persians enjoyed a continuance of their religious liberty. It is interesting to note that the previous temple was built by this Jewish colony in Egypt not long after B. C. 525.

The latest contribution on these Aramaic finds is by the eminent Egyptologist Eduard Meyer.[11] It is an instance of the extravagances to which their theories bring men who are along other lines thoroughly scientific. He finds that the Jews of Elephantine have preserved to us the religion of Israel as it was before the prophets,—that is to say, in the language of the critics, before the deuteronomic reform of Josias. Judaism was then and is now a creation of the Persian Empire! Here is a new school. We have the Pan-Babylonians, who turn Judaism into an agglomeration of the astral myths of Babylon; the Egyptological school of interpretation, which sees in Old Testament religion only borrowings from Egyptian paganism; the Yerahme'el theory of Cheyne,[12] which finds North Arabian heroes stalking throughout the Old Testament under an alien guise; the syncretic school, which traces Israel's religious ideas to manifold pagan sources; and now the Persian school of Old Testament interpretation. What next from the Religionsgeschichtlicherklärungschule,—the school that aims at the interpretation of the Old and New Testaments according to the data supplied by the history of religion? When

[10] "Les Nouveaux Papyrus d'Elephantine," *Revue Biblique*, 1908, pp. 325-349; and more recently in the same review for October, 1912.

[11] *Der Papyrusfund von Elephantine*, Leipzig, Hinrichs, 1912.

[12] *Traditions and Beliefs of Ancient Israel*, London, 1907.

Cheyne put upon the market his brand-new theory, he complained that the critics were "too much afraid of innovations"; and referred [13] to Eduard Meyer's *Die Israeliten und ihre Nachbarstämme* (1906) as an instance in point. Meyer has since bravely got rid of his fear of innovation!

2. The Bible and Theology. Dr. Hugh Pope, O.P., has caused some stir by his article "Why divorce our Teaching of Theology from our Teaching of the Bible"? [14] He is plain and to the point in his plea for more scholarly exegesis by professors of theology. A most interesting article of Denifle, O.P.,[15] is referred to as proof that, in the University of Paris long ago, the Bible was the basis in the upbuilding of the Professor of Theology. Three successive stages led up to the coveted degree of Master of Theology. The prospective professor became first *lector Biblicus;* and after showing proficiency in the chair of Sacred Scripture, passed on to the stage of *baccalaureus formatus* and interpreted the Sentences of Peter Lombard; in the end he became *magister Sacrae Scripturae.* First and last was the Bible in his years of training for the degree of Master in Theology.

Although Biblical scholars are inclined to agree with Father Pope in urging upon professors of theology a more careful exegesis of dogmatic and apologetic texts, the theologians have to hand a ready retort: "Why divorce our teaching of the Bible from our teaching of theology?" The Holy Father and his various Congregations have been kept rather busy during the past few years in their efforts to prevent certain Biblists from attempting such divorce. Had not these exegetes deemed theology an undesirable consort, and striven to throw off her trammels and utterly to ignore her, there would have been less need of a Biblical Commission and of the watchful care of seminary studies by the Consistorial Congregation.

3. The Gospel according to Prisca. Such is the title of a rather militant than scientific article by M. A. R. Tuker in the *Nineteenth Century and After* for January, 1913. One might suppose, a new apocryphal Gospel had been discovered. No, the Gospel in question is the time-honored Epistle to the Hebrews; it is made to do service to the cause of the suffragette. One of Harnack's vagaries was to assign Hebrews to Prisca, or, as Luke (Acts 18: 2, 26) calls her, Priscilla. The Berlin

[13] Op. cit., p. viii. [14] *Irish Theological Quarterly,* January, 1913, p. 47.
[15] *Revue Thomiste,* 1894, pp. 149-161.

professor little dreamed he was paving the way for the emancipation of the suffragist from Paulinity. "Back to Christ and Christianity; away from Paul and Paulinity," has been the most recent cry of the Neo-Tübingen school.[16] It assumes St. Paul as the second founder of the Church, and assigns to the Apostle of the Gentiles the supernatural elements of Christianity. Miss Tuker does not go the full length of these assumptions. To her the emancipation of woman is all-important. She discovers that it was Paul and not Christ who made woman subject to mere man. Not the letters of Paul but the letter to the Hebrews, the Gospel according to Prisca, gives Christ's rating of woman.

The article is written with a cocksureness that at least proves the lady's right to be in the wake of Harnack and Jülicher. She writes, the author of Hebrews is "a Jew portraying Christ eternal to the Jews"; this Jew must have been Priscilla. And yet, from the frequent occurrences of the name in Roman inscriptions and legends, Hort[17] concludes she was a distinguished Roman lady. The author of Hebrews is a Jew. Why not Paul? Because he wrote: "The head of every man is Christ; and the *head of the woman is man;* and the head of Christ is God" (I Cor. 11). "Let not women speak in church; for it is not permitted to them to speak, but *to be subject.* If they would learn anything, let them *ask their husbands at home*" (I Cor. 14). Such words arouse the utmost indignation in Miss Tuker: "We cannot read his Epistles without coming upon instances of a sex obsession which betrays itself in small things and great". "He disfigures his pages by paltry sex allusions, designed to subordinate one sex to the other." In Cor., Eph., Col., I Tim., Tit., I Pet., and Heb., matrimony is spoken of; and in all, except the last, the wife is subordinated to her husband." The last cannot have been composed by a man. *Cherchez la femme.* A woman must have composed the only Epistle which gives to woman her rights. "Prisca knew that this . . . subordination . . . was not the meet safeguard of the relation. She knew it as a woman knows a thing, by moral intuition." Such moral intuition as Miss Tuker's, if palmed off as Biblical criticism, may awaken our Catholic suffragists to a realization that maybe St. Paul was right and man should be the head of the family and not its figure-head.

[16] Cf. *Paulus und Jesus,* von Prof. D. Adolf Jülicher. Tübingen, 1907.

[17] *Romans and Ephesians,* p. 12.

4. New Testament Commentary. (a) *Quid mihi et tibi?* Perhaps it is the discussion of this text in the REVIEW [18] that has occasioned a like study abroad. We have referred to F. C. Burkitt's view [19] in the November, 1912, number of the REVIEW (p. 602). He maintains, the phrase τί ἐμοὶ καὶ σοί means either that there is a gap between *me and thee,* or that there is a gap between *the thing* (τί) and *us* (ἐμοὶ καὶ σοί). The former gap is not in keeping with the context; the latter is meant. "What is that to me and thee?" "What have I and thou to do with that?"

Dr. Hastings [20] calls attention to the fact that "the Rhemish translators, or those they followed, suggest the very translation which is now offered by Professor Burkitt, although he has not a suspicion that he is not the first *begetter* of it." The translation of Rheims (1582 edition) reads: "What is to me and thee, woman?" In the foot-note, which Dr. Lightfoot belittled himself by contemning, the translators suggest, as one interpretation, "What is that, woman, to me and thee, being but strangers, that they want wine?" In regard to this note, Dr. Hastings fairly and reasonably says: "To us at least, a difficulty remains. If our Lady is saved, what of our Lord? If we have set right the relations between Him and His mother, have we not put wrong the relations between Him and His hosts? Is it likely that Jesus would have said regarding any one who was in trouble, 'What have I to do with that?' To solve this difficulty, he welcomes Professor Burkitt's comparison of the moot Greek phrase with the modern Arabic *ma 'alesh,* "What is it to me?"—which idiomatically means, "Do not worry". A smile or a tender tone would make the words mean that which Our Blessed Mother's interpretation of them shows that they meant.

Even this partial agreement with Rheims on the part of Professor Burkitt and Dr. Hastings does not appeal to the Rev. John Mockridge, Trinity Parish, New York.[21] He falls back upon an old suggestion of Bengel that, as Trench puts it,[22] the words were "a hint to Him that they should leave, and thus by their example break up the assembly, before the

[18] Vol. 44, pp. 483 ff, 598 ff, 743 ff; Vol. 46, pp. 737 ff; Vol. 47, pp. 109 ff, 601 ff.

[19] *Journal of Theological Studies,* July, 1912, p. 594.

[20] *Expository Times,* October, 1912, p. 1.

[21] *Expository Times,* January, 1913, p. 187.

[22] *Miracles of Our Lord,* New York, 1884, p. 111.

necessities of their hosts became manifest". Our Lady meant, "They have no wine. Let us quietly withdraw and so spare them embarrassment." Jesus answered, "'I see what you mean, but I do not agree with you; my time for leaving has not come'. His mother, then, sure that he meant to do something,—though she knew not what,—turned to the servants and said to them, 'Whatsoever he saith unto you, do it'." This is mere guess work and does not put our Lord in the right at all.

Dr. Nestle[23] takes to task the Rhemish-note translation as found in a poem by G. R. Woodward.[24] "There can be no doubt that this translation, 'What is that unto thee and me', is a misrepresentation of the sense of this phrase." Fr. Blass[25] interprets as Rheims and prefers the reading of the paraphrase of Nonnus,[26] *τί ἐμοὶ ἠὲ σοί*

Fr. Alfred Durand, S.J.,[27] cites the "Quaestiones et Responsiones ad Orthodoxos", classed by Migne among the spurious works of St. Justin,[28] as interpreting the phrase *τί ἐμοὶ καὶ σοί* in the sense of a refusal,—softened indeed, and yet a refusal. The anonymous writer seems to us rather to interpret the answer as an indication first of surprise at the holy importunity of Mary, secondly of assent to her request and not of refusal. We translate: "*τί ἐμοὶ καὶ σοί* is said to his mother by the Saviour not to chide her but to show that it is not we, as he says, who have taken upon ourselves the care of the wine drunk at the marriage; none the less, if you wish, in order that wine be not wanting to them, out of your great love bid the waiters to do as I say to them, and you will see that wine will not be wanting. And so it was done." The latter part of this interpretation does away with all idea of a refusal. As for Fr. Durand's own interpretation, he prefers[29] the opinion of Reuss, Wünsche, Knabenbauer, etc. They punctuate: "Nondum venit hora mea?" "Has not my hour come?" In keeping with this second thought, the first,—i. e., "What to me and to thee?"— would be surprise at Mary's reminding Jesus of the want of wine.[30] Durand paraphrases: "Laissez-moi faire, comptez sur moi. Est-ce que mon heure n'est pas venue?"

[23] *Expository Times*, August, 1911, p. 526.
[24] *Tablet*, 27 May, 1911.
[25] *Philology of the Gospels*, 1898, p. 238.
[26] *P. G.*, 43, 760.
[27] *Recherches de Science Religieuse*, 1912, p. 158.
[28] *P. G.*, 6, 1389.
[29] Op. cit., p. 159.
[30] Cf. Knabenbauer, in loc., p. 118.

(b) *The Apocalypse.* That indefatigable student of the Revelation made to St. John, Colonel James J. L. Ratton, has produced a third work on his favorite book.[31] In 1906, he gave us *The Apocalypse, the Antichrist and the End;* in 1908, *Essays on the Apocalypse.* Both studies purposed in the main to show that the book was written in 67 A. D.; that the Letters to the Seven Churches were predictions concerning the seven ages of the Church; and that the Jewish and Roman themes of the Apocalypse had already been fulfilled.

As to the present work, its sub-title astounds us,—"A commentary on the Greek Version". *Version of what?* The Colonel, of course, means the Greek *text,*—unless he consorts with Gregory. This great theorizer in textual criticism thinks it likely that the book of Revelation "was originally a Jewish book, and that a Christian re-wrought it. The people liked the book. They reveled in its dreams and they dreamed its dreams and they embellished its dreams. That was a time of simplicity. The book was not yet Scripture. It was a dream-book. Everyone could dream. Everyone could add another trait here and there to enliven the story. Enough of this theory."[32] Save us from dream-books of such a dreamer as Gregory!

We cannot admit any of the fundamental principles of the exegesis of Colonel Ratton. To us he has not yet proved that Nero is "the beast", nor that the book was written in 67 A. D. He evolves meanings out of the text that would never even be fancied by one who did not start with him and enter in by his pass-key. Take an instance. The Letters to the Seven Churches are said to have been written not to seven individual churches but to the universal Church in seven different ages. The seven churches stand for the cycle of the history of the Church,—the Apostolic Church, the Church of the Martyrs, the Church of Confessors and Doctors, the widespreading Church of the Middle Ages, the Church of the Reformation, the Present-Day Church of the Open Door, the Church of the Last Days. All this is pure guesswork,—the most artificial sort of theorizing in interpretation. It is worse than artificial; it is grotesque. It is on a par with the "No Popery" interpretation which makes out the Catholic Church to be "the

[31] *The Apocalypse of St. John,* a Commentary on the Greek Version. New York, 1911.

[32] *Canon and Text of the New Testament,* Caspar René Gregory, New York, 1907, p. 484.

beast". Does this criticism seem severe? Then look at the interpretation of the Letter to the Church of Philadelphia. This church is, forsooth, the Catholic Church of to-day, the Church of the Open Door,—as if the door of the Church were not ever open! And why is the door of the Church said to be most especially open to-day? Because this era of the "open door" began with the reign of the Empress-Queen Victoria! "In the Victorian era there grew up an empire such as the world has never seen; an empire upon which the sun never sets; beneath whose flag of freedom the Church has been free to expand to the four quarters of the globe." This is not part of an oration which the Colonel gave on the King's Birthday, but sober interpretation of the Inspired Word of God! The heretical usurper of the supreme jurisdiction of the Church of England is revealed as the one who opened the door to the supreme jurisdiction of the Pope all over the world! One thinks of Ireland and India and the doors thrown open to famine!

The Venerable Bartholomew Holzhauser [33] was the first to interpret the Seven Churches as seven ages of the Catholic Church. The only Biblist who has followed him is Haneberg,[34] whose reason is that Holzhauser is a visionary,—a peculiar reason for one of the critical acumen of Haneberg! Colonel Ratton follows Holzhauser very closely, even in such ridiculous things as the interpretation of Laodicea to mean *vomiting*. Mr. Walker, the editor of the *British Review*, says, in the January number thereof, that Colonel Ratton's Greek would most assuredly not win honors in moderations at Oxford. Irenæus, Hippolytus, Augustine, Victorinus, Bede, and most of the Fathers interpret the prophecies of the Apocalypse as not yet fulfilled in any point. They refer all to either the eschatological or the celestial kingdom of Jesus; and of these kingdoms the deposit of faith has been left by our Lord intentionally void of detailed and definite content. Colonel Ratton would do well to follow the lead of Fathers so near to the time of St. John and not that of Holzhauser and Haneberg in the arbitrary interpretation of Revelation. They break upon the shoal on which Irenæus broke, and Eusebius broke, and the Colonel has broken.

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[33] *Interpretatio in Apocalypsim*, Vienna, 1850.

[34] *Geschichte der biblischen Offenbarung*. Regensburg, 1863, p. 720.

Criticisms and Notes.

OFFICIAL CATHOLIC DIRECTORY FOR 1913. Containing Ecclesiastical Statistics of the United States, Alaska, Philippine Islands, the Canal Zone, Porto Rico, Hawaiian Islands. Cuba, Canada, Newfoundland, Ireland, England, Scotland, Wales, the Austro-Hungarian Monarchy, Central America, the German Empire, the United States of Mexico and the West Indies. P. J. Kenedy & Sons, New York. Pp. viii—1608.

THE CATHOLIC DIRECTORY, ECCLESIASTICAL REGISTER AND ALMANAC FOR 1913. (Great Britain). Seventy-sixth annual publication. Burns & Oates, London. Pp. xl—600.

IRISH CATHOLIC DIRECTORY AND ALMANAC FOR 1913. With Complete Directory in English. James Duffy & Co., Dublin. Pp. xliv—594.

THE CATHOLIC DIRECTORY OF INDIA. 1913. Sixty-third annual issue of the Madras Catholic Directory and Annual General Register. The Catholic Supply Society, Madras. Pp. 532.

ANNUARIO PONTIFICIO PER L'ANNO 1913. Publicazione Ufficiale. Tipografia Poliglotta Vaticana, Roma. 1913. Pp. 755.

The American *Official Catholic Directory* for 1913, though somewhat late to appear, is in no sense a disappointment, and in some respects stands superior to similar annuals of other countries. General summaries of the statistics have already been printed in our Catholic journals, with such comments as render the average reader familiar with the useful features of the *Directory*. One item likely to arrest the attention of one who compares the tabulated figures is the relative increase of Catholic population in the different dioceses. On this subject the editor of the manual states in a prefatory note:

> The number of Catholics is reported as 15,154,158, showing an increase of only 138,589 over the figures of the 1912 volume. This increase, namely 138,589, will not satisfy many, but as a matter of information it must be stated that the Catholic population figures are printed in the Directory just as they are furnished by the diocesan officials. Perhaps, in fairness, however, it ought to be mentioned that in thirty-five dioceses no changes were made in the population figures. In six cases where changes were made the revision was downward, one diocese reducing its population figure by 25,000, another by 12,000, while a third cut off 10,620. The three other reductions were only slight. It is impossible in all districts to take an annual census and in numerous dioceses the census is taken every five years. In two or three American dioceses the figures are changed only every ten years.

Having worked on the last eight Directories, the editor can, without fear, say that the population item as given in the Directory is a very conservative figure, and in no way exaggerated or over-estimated. In fact, statisticians would be perfectly safe in adding 10 per cent to the total number, for 10 per cent could be added to the 15,154,158, and no fault found.

Indeed, on comparing the figures in past issues of this year-book with those of the present edition, one is inclined to doubt their accuracy when he finds for example that an important archdiocese in the United States records no variation whatever in its Catholic population for eleven years past. It is inconceivable that this is correct, and one can only conclude that the reporting authorities are at fault. Yet this should be deemed a matter not merely of diocesan concern, but of the American Church at large, since it means that our statistics of active missionary endeavor are being belittled by neglect. We have an admirable custom by which our Archbishops meet once or twice a year for the purpose of conferring about the common progress and welfare of the Church in the United States. The convention is for the purpose of bringing about unity of action and of aim and should offer the opportunity to arrange for a periodical census in every diocese, in the interest of accurate reports. Catholic spokesmen do not hesitate to find fault with any official governmental understatements of our numerical strength in the United States; yet we are not able, when required, to state the true facts, since, despite the attempts of the publishers of the *Directory* to secure correct returns, there is no reliable method for obtaining true information. We may frankly say that the Catholic Clergy as a body is notoriously negligent in such matters and the neglect does not add to our perfection or our credit as an organization. If our Reverend Fathers, high and low, were conscientiously to bestir themselves, we could prove the assertion that the official governmental report is underestimating the representative strength of the Catholic Church in the United States.

The English *Catholic Directory* for 1913, published with the sanction of the Bishops of England, Scotland, and Wales, covers a less extensive territory than the American register, and in some respects is more comprehensive in the kind of information it gives, including the Ecclesiastical Calendar, a summary of the legal prescriptions touching education, relief of the poor, custody of infants, and burial. The general summary for Great Britain gives 27 archbishops and bishops (20 for England and Wales; 7 for Scotland), 4,401 priests, and a Catholic population of 5,800,526. This does not include the populations of the British possessions in Asia (2,288,898), Africa (498,965), America, comprising Canada, Newfoundland, and Labrador, Trinidad, British Honduras, etc. Can-

ada has 2,824,558 Catholics; that is, 39.2 per cent of the entire population. The total American Catholic population, under British sovereignty, is 3,271,358. For Australasia the account gives as under British dominion 1,184,509, so that the Catholic Church in the British Empire claims altogether 12,968,814, not including Ireland.

The *Irish Catholic Directory* continues its former method, and publishes, besides the regular Clergy list, much interesting information, such as the civil and religious calendar, a list of Indulgences, lists of the Catholic nobility, judges, members of parliament, Roman counts, also Postal regulations, Dublin banks, stamp duties, testamentary forms, etc. The religious and educational statistics are supplemented by a series of tables showing the number and relative percentage of the Irish-speaking population in each province; also the number of emigrants from Ireland to the United States, Australia, England, and other countries. It is to be regretted that these statistics are for the most part of remote date and do not carry us beyond the year 1901, whereas many new things must have occurred within the last twelve years to alter conditions. The *Directory* has also a map of Ireland, showing the dioceses and ecclesiastical provinces. By the census of 1911 the Catholic population of Ireland is given as 3,238,656; that is, 73 and 9-10 per cent of the entire population, estimated at 4,381,951. The educational report does not give figures later than 1901, which seems to indicate that no ecclesiastical census is being taken.

The *Catholic Directory* for India, including the statistics for Burma, Ceylon, and Malacca, is an interesting publication apart from the useful features which inform us regarding actual conditions by statistics and names of priests in the local missions. It devotes part of its contents to a summary of pastoral rules and interpretation of decrees, of certain important acts of the Holy See, etc. There is also a brief historical notice by way of introduction to each diocese. As many Catholics in India profess the Syro-Malabar rite, a succinct history of that rite is prefixed to the pertinent statistics. Likewise the Directory gives a comparison of the activity and status of the Protestant churches, which are restricted by the same laws as separate the Christian element generally from the native pagan and Oriental idol-worshipers. It is noteworthy that in some of the dioceses, such as those of Colombo, Galle, Kandy, the civil census gives a larger return in numbers of Catholics than do the mission authorities. This indicates, says the editor of the Directory, that the missionaries, reporting probably only the permanent settlers, are accurate in making their periodical returns, but keep a separate account of the migratory members of their flocks.

Altogether, the religious census for 1911 in British India, Burma, and Ceylon, shows a decided increase in the Catholic population during the past decade, namely 2,311,090 as against 1,913,165 in 1901. Besides these, there are 322,066 Catholics in the French and Portuguese territories. Of Christians there are thus in the Indian Empire 1,806,854 Catholics (including Latins and Syrians); 26,162 French and Portuguese Catholics; of Orientals (including Greeks, Jacobites, Reformed Syrians, Armenians, and Abyssinians) 316,345. The adherents of Protestantism (including Anglicans, Baptists, Lutherans, Presbyterians, Methodists, Congregationalists, etc.) number altogether 1,433,998. Besides these, there are 17,574 unclassified. The Jesuit Father J. C. Houpert gives an interesting account of the method and value of the census of Christianity in India in an Appendix to the Directory.

The Pontifical *Annuario* has returned to its former title which for some years had been altered to "La Gerarchia". With some slight alterations the volume retains its characteristic form, giving the list of Sovereign Pontiffs, the names of present members of the Hierarchy, including bishops both resident and titular, vicars and prefects apostolic; the titles of the different Sacred Congregations, with their officials and consultors, the Roman tribunals, the names of heads of Religious Orders, members of the Pontifical household, monsignori, etc. The *Note Illustrative,* explaining the functions of the more important officials, such as the Maggiordomo, Maestro di Camera, Uditore di Sua Santità, Prelati domestici. Camerieri Segreti, etc., form a very useful feature of the *Annuario,* which is a register of all the names of persons important in the official circles of Rome or attached to the Roman court in one way or another.

THE THEORY OF EVOLUTION IN THE LIGHT OF FACTS. By Karl Frank, S.J. With a Chapter on Ant Guests and Termite Guests by P. E. Wassmann, S.J. Translated from the German by Charles T. Druery, F.L.S., V.M.H. With 48 illustrations. London: Kegan Paul; St. Louis, Mo.: Herder. 1913. Pp. 252.

FACTS AND THEORIES. By Sir Bertram C. A. Windle, M.D., Sc.D., LL.D. London: Catholic Truth Society; St. Louis, Mo.: Herder. 1912. Pp. 163.

An extract taken by Dr. Windle from the London *Times* (9 June, 1905) may be quoted here as suggesting a justification, if such be required, of the two books before us. "No one possessed of a sense of humor can contemplate without amusement the battle of

evolution, encrimsoned (dialectically speaking) with the gore of innumerable combatants, encumbered with the corpses of the (dialectically) slain and resounding with the cries of the living, as they hustle together in the fray. Here are zoologists, embryologists, botanists, morphologists, biometricians, anthropologists, sociologists, persons with banners and persons without; Darwinians and Neo-Darwinians (what a name!), Lamarckians and Neo-Lamarckians, Galtonians, Häckelians, Weismannians, de Vriesians, Mendelians, Hertwigians and many more whom it would be tedious to enumerate. Never was seen such a *melée!* The humor of it is that they all claim to represent 'Science', the serene, the majestic, the absolutely sure, the undivided and immutable, the one and only vicegerent of Truth, her other self. Not theirs the weakness of the theologians or the metaphysicians, who stumble about in uncertainty, obscurity, and ignorance, with their baseless assumptions, flimsy hypotheses, logical fallacies, interminable discussions and all the other marks of inferiority on which the votaries of science pour ceaseless scorn. Yet it would puzzle them to point to a theological battlefield exhibiting more uncertainty, obscurity, dissension, assumption and fallacy than their own. For the plain truth is that, though some agree in this and that, there is not a single point in which all agree; battling for evolution, they have torn it to pieces; nothing is left, nothing at all on their showing, save a few fragments strewn about the arena" (p. 94).

That the picture here drawn, though strikingly colored, is not exaggerated, might be proved by a comparison of the foregoing passage with the summaries of opinions to be found in so sober and authoritative a work as Professor Kellogg's *Darwinism of To-day*; or with another similar (in substance) extract from *Bedrock* given by Professor Windle.

The concluding sentence in the latter extract, "Empiricism remains the only refuge" (p. 97), rightly interpreted, expresses the general spirit of the two books before us. *The Theory of Evolution in the Light of Facts* is conceived and wrought out in this sanely empiric spirit, that is, with the aim of stating what "facts" have really been discovered that seem at least to favor an evolutionary hypothesis. This aim furnishes the ground-plan of the work. After some preliminary explanations covering the *status quaestionis*, the results of paleontological research into the organic kingdoms—animals and plants—are summed up, and a number of "laws" are generalized therefrom, as for instance the law of increase in the size of organisms; the law of specialization and differentiation within narrower groups; the law of convergence, etc. Next follows a delimitation of the organic spheres in which, it is claimed, no process

of evolution can be supposed to have been operative, i. e., between the non-living and the living; between plant and animal; between the "families" and the "classes" of the latter two kingdoms. Lastly there is a critique of various and well-known evolutionary hypotheses and some constructive suggestions are offered. The criticism is well done and the positive contribution, so far as it extends, is persuasive. As a succinct statement of the objections against an exaggerated transformism and the grounds favoring a limited evolutionism, the work deserves praise. But it is a pity the translator did not allow himself greater freedom. The version is heavy and Teutonic, not English. In the effort to be literal, clearness has been sacrificed. What for instance is the reader to make out of a passage like the following: "the significance of the formation of species and subjections to the struggle for existence of the phylogenetic meaning of the systematic categories of the unity of origin of the smaller and larger animal and plant divisions were brought, without proof, into the area of fossil material" (p. 230)? And why say "wish to endeavor" for simply *to seek* (p. 231)? *Weltanschauung* is not the same as "questions of world-wide breadth" (p. 78). "Tuition book" (*Lehrbuch*?) would be more intelligible if rendered "text-book"; and so on. A work so solidly learned and timely, and, let us add, so well made and illustrated, ought to grow into a new edition, which would afford an opportunity for revising the translation.

Professor Windle's *Facts and Theories* embodies a similar laudable endeavor to exhibit the "empiric" factors upon which certain fundamental biological problems and conceptions, at present more or less permanent, are based. The book at the same time presents a just estimate of the value of the theories based upon these conceptions. Darwinism in its various meanings, together with other evolutionary hypotheses, is clearly stated and discussed, the discussion being led up to by a critical examination of such terms as "nature", "science", "laws", and of such theories as centre in the essence and origin of life. The book contains little if anything that will be new to the reader who is fairly well versed in the pertinent literature, but it does contain in a clear, direct, and interesting form a great deal of condensed knowledge on these highly important and timely topics—knowledge made ready for easy use and knowledge which should be widely spread amongst our Catholic youth in order to aid them in discerning between faith and science, and between science genuine and pseudo.

The last three pages of the book offer a very good summary of the Christian attitude toward evolutionism. The fourth article of

the summary runs thus: "Whether true or not, the hypothesis [Transformism] in no way demands or necessitates a monistic or materialistic explanation of the universe. On the contrary, it would seem (?) to entail the existence of a code of laws which have directed the transformations, and this code of laws would seem (?) to demand the existence of a Lawgiver" (p. 158). Dr. Windle, it need hardly be said, means more than is expressed by the word "seem" which we have here queried; especially since he says further on that the Mendelian theories "point toward a law and an order . . . which can *only be accounted for on the hypothesis that they are the outcome of the idea of an Omnipotent Lawgiver*" (italics ours).

OUR LADY IN THE CHURCH, and other Essays. By M. Nesbitt. With a Preface by the Right Rev. Dr. Casartelli, Bishop of Salford. Longmans, Green and Co. 1913. Pp. 275.

The title of this volume would lead one to infer that the essays are chiefly concerned with the subject of Our Blessed Lady. Such is not the fact, although the manner of treatment accorded to the most perfect Woman, in the book, is typical of the author's unconventional mode of dealing with the subject of saints and shrines generally. That treatment is extremely attractive, and affords much information that is ordinarily accessible only to the student of medieval hagiography and history. For this reason the book will be welcomed by priests, for they rarely find in devotional sketches of the lives of saints what is new or effectual, because of the constant reiteration of commonplaces with which the reader is familiar as a rule. Miss Nesbitt tells us of the long-forgotten beautiful ways of honoring Our Blessed Lady in the ages of faith, recalls the chivalry, as well as the details of common life, that marked the devotion of our English and Irish forefathers at certain seasons of the year; how they managed their processions, how they buried their dead; how the scholars at Oxford, and the clerks at St. Edmundsbury performed their penances, made their offerings at Easter, and arranged their pilgrimages in honor of the Eucharistic King, of Our Lady and of the Saints, such as St. Francis of Assisi, St. Anthony of Padua, and St. Leonard of Port Maurice. The *Ave Maria* has printed most of these chapters, a fact which guarantees the hallmark of their excellence, whilst it has prompted the author to dedicate the volume to the ever-sympathetic American editor, Father Daniel Hudson. The book will prove a useful addition to any priest's library.

LES LIVRES QUI S'IMPOSENT. Par Fréderic Duval. Gabriel Beauchesne & Cie., Paris. 1913. Pp. xxvi—708.

The present work enjoys the distinction of having been crowned by the French Academy and of having received therefrom the *Prix Fabien,* which is assigned to an author who "shall have proposed ways and means the most just, the most effectual, and the most practical for bettering the moral and physical conditions of the greatest number of people". That a book should in the estimation of such competent judges as "the Immortal Forty" have satisfied the requirements laid down in the proposal just given, is no small testimony in its favor. On the other hand, it bespeaks hardly less the praise of the judges that they should have assigned the prize to a work that is so distinctively Catholic both in tone and in matter. "Opus laudat artificem laudat et judices." No less significative of the merits of the work and of the discernment of the judges is the fact that, whereas the volume was published considerably less than a year ago, it has already passed into a fifth edition. Let us see now on what merits these evident marks of distinction are founded.

Briefly summed up, these claims may be reduced to two heads. First, the author has clearly discerned the greatest deficiency of the modern mind, especially the French Catholic mind, at the present time. Secondly, he proposes an effectual and practical (shall we say, the most effectual and most practical?) means to meet that deficiency.

The deepest defect under which his compatriots labor, M. Duval finds to be *ignorance,* lack of knowledge of "integral Catholicism". We who see things from a distance and judge mainly by the unceasing outflow from the Catholic press in France, would hardly assign the evils, religious and social, prevailing in that country to ignorance. The faith, we presume, is there and ample knowledge. Lack of efficient leadership and solid organization animated by zeal and courage, rather to these causes do *we* attribute the disorders. But the author of the book before us sees deeper. There is plenty of devotion, self-sacrifice, but it is "doctrinal ignorance" that obscures the vision, scatters forces, and causes men to build on sand. "Catholics," says Mgr. Gibier, "do not steer their bark aright because they do not know how to hold the helm. They have no following, because their course is uncertain and faltering. The movement of the age escapes them; we are dying of religious ignorance." Moreover, as M. Decurtins well says, "we should learn from the Socialists to appreciate fully the value of unity of thought in our conception of the world and life. To bear our banner victoriously in the social battle, we must base our action on the solid foundation

of unity of doctrine." Now acquisition of doctrine, of knowledge, demands study, and study demands books. But books are good, bad, and indifferent, and of making *many*, of each of these species of books, there is, even less to-day than when the Wise Man wrote, "no end"; while "much study" is still "a weariness to the flesh". So, to aid the student in making his necessary choice of what is best, M. Duval has written the present work.

As the title indicates, only the books that are worth while, only "the books that impose", only those that can prove, their claim to attention receive a place in the volume. The idea dominating the work is that the well instructed and efficient Catholic should be informed regarding (1) Christian, (2) social, (3) civil life. Hence under these headings the recommended books are grouped. The leading topics are subdivided, the subjects outlined, the pertinent books briefly described, and in very many cases the respective tables of contents are given.

Perhaps the reviewer can best reflect the general character of the work by imitating here the latter feature, that is, by giving at least some of the chief outlines of the volume itself. Under the first part, "The Christian Life", the lines run thus: Ch. II. CATHOLIC FAITH. 1. Sources (Bible, Commentaries, Tradition, Encyclopedia, etc.); 2. Exposés of Christian Doctrine (Theology, etc.); 3. Christian Thought along the Ages (SS. Augustine and Thomas, Bossuet, Newman, etc., etc.); 4. Christian Philosophy; 5. The Catholic Mind and Modern Thought. Ch. III. THE CHURCH, THE GUARDIAN OF THE FAITH: 1. Constitution and Organization of the Church; 2. General History of the Church; 3. Special History; 4. The Church at the present time; 5. Progress of the Church; 6. The Church and the world. Ch. IV. DEFENCE OF THE FAITH: 1. Apologetics; 2. Objections against the Faith; 3. The Faith and Modern Errors. Ch. V. CONSEQUENCES OF FAITH: 1. Piety; 2. Prayer; 3. Worship; 4. Christian living. Ch. VI. THE APOSTOLATE: HOW TO PREPARE FOR IT: 1. The Natural Virtues necessary for a Man of Action; 2. Method in Life, Study, Action. Ch. VII. RELIGIOUS ACTIVITY: 1. State of Catholicism in France; 2. The Enemies of Catholicism; 3. The Conquest of Souls.

The foregoing headings show the ground lines of about one-third of the volume. The remaining two-thirds, devoted to social and to civic life, are treated similarly. We have no space to enter into further details. Nor is it necessary to do so. What we have given will enable the reader to form an estimate of the general character of the book. It is distinctly timely. Bibliographies in the sense of book lists are not wanting, least of all in French; but it may be doubted whether there is in French or any other language so useful,

and so *relatively* thorough a work on bibliography in the strict sense of the term. The scope is of course limited to books in French and that, too, only on the lines indicated above. To have extended it to other languages and to broader lines would not only have swelled the volume disproportionately (to say nothing of increasing its cost), but would also have destroyed the practical usefulness for which it was designed. The suggestion has been made to produce a similar book in English. This will probably be worked out.

Literary Chat.

Mr. John Hannon deserves the congratulations of all lovers of good reading for his excellent translation of Pierre l'Ermite's *Le Grand Ami* (*The Mighty Friend;* New York: Benziger Bros.). Seldom indeed does one meet with so thoroughly English a rendition of a foreign book. Scarcely a single vestige is left of the French idiom, and it is no slight praise to say that the style is worthy of the contents. *The Mighty Friend* is a "modern romance of labor-warfare, country-life, and love". It has deservedly received the honors of the French Academy. The hitherto retired Vale of Api has been invaded by the Jewish manufacturers, the Harmmster brothers, and their colossal shoe factories are reared amidst the lovely surroundings of the village. The peasants, lured by the promise of a higher wage, abandon their "mighty friend", the land, and surrender themselves to a new industrial master. For a time there is a boom; then a crash. The firm fails; the men are unpaid; a riot ensues; the factories are destroyed by the mob. The peasantry has learned a lesson and are glad to go back to the soil. A pure and elevating love story underlies the march of events. The characters are well sustained. The villainous Jewess, Alberta Harmmster, is a well-drawn type of the feminine mind that has been falsely educated, perverted, and, when thwarted in its designs, devoting all its resources to the cause of evil. There are strongly depicted scenes in the story, notably the auction sale of the Bois Roux, the industrial riots, and the destruction of the factories. The book is a welcome addition to our not too copious healthy fiction dealing with social conditions.

Priests who are alive to the problems troubling the mind of to-day need to know accurately the nature and history of that recent revolutionary movement called *Syndicalism*, which, starting in France a few years ago, is now invading the ranks of labor the world over and is organized with us as the "I. W. W." The program of the Industrial Workers of the World is "to organize the wage earners on a revolutionary class basis, to break down the partitions between the organizations of the different trade unions, so that skilled workmen may coöperate with unskilled, and the strike of one grade may become the strike of all grades. It speaks of the decay of the 'craft' trade union which separates workman from workman; and sets up rival interests—as when our [English] railwaymen looked on with apprehension whilst the miners' strike drained the bank balances of their own union. 'Every member of the organization is pledged to a revolutionary policy that admits of no compromise, and knows nothing of contracts with the employer, of arbitration, or of peace,' is a sentence from a manifesto issued by the Industrial Workers during the Lawrence (Mass.) textile workers' strike last year." The foregoing passage is quoted from *Syndicalism*, by J. Ramsay Macdonald, a small volume of less than four score pages published recently by the Open Court Publishing Co. (Chicago). It is so rarely that we have the opportunity to recommend a book written by so prominent a Socialist as Mr. Mac-

donald that it is a special pleasure to bespeak the merits of this short piece of criticism. Needless to say, the author thinks clearly and writes accordingly. He knows his subject and he knows how to make others know it.

Sabotage, the policy of cacanny, and the more mischievous one of injuring the tools with which one works, is, as Mr. Macdonald observes, "an essential item in the programme of action" of the Syndicalist movement. A good illustration of how the policy may work is given in a recent volume by Prof. Charles Grimaud, entitled *Defendons-nous!* (Paris, Téqui). Two Syndicalists, Ferlon and Merlet, are pictured munching their midday lunch and grumbling over capitalistic tyranny. Ferlon is an out-and-out sabotagean, and succeeds in converting or perverting Merlet, whose conscience is just a bit timid, to a dastardly deed of destruction. Shortly thereafter, Ferlon unexpectedly falls heir to an estate which enables him to set up in business for himself and thus he enters into the despised class of "the patrons". Merlet, however, has been caught at the sabotage act—putting an obstruction into the gearing of the cogs so as to smash the machine—and, while not punished by his merciful "patron", is of course discharged. He then goes round to his former companion, Ferlon, in search of a job. But Ferlon is now a "capitalist" and has no use for Socialism or Syndicalism, much less sabotage—*in his own business.* Therefore he abruptly dismisses his former comrade. The story is cleverly told and owes not a little of its force to its piquant style.

The volume, which is all made up of wholesome stories, is bright and clever; it is no less salutary and solid. "Let us defend ourselves"—the title means against impiety, an evil press, godless schools, the de-Christianization of the family; against prejudices, social apathy, Socialism. Against all these and others the author's plea for self-defense, though popular, is for that very reason cogent and penetrating. The book is well worth while both for its matter and its form. English readers who want to perfect themselves in French conversation will find the volume an excellent teacher (pp. 261).

Some priests find it a good thing to vary their program of religious instructions by occasional or series of discourses on the history of the Church. As offering suggestive material available for such purposes may be recommended a recent volume entitled *L'Église Catholique aux Premiers Siècles*, by D. Viellard-Lacharme. The book embodies the conferences delivered by the author during the Lent of 1912. The exterior and the interior life of the early Church are delineated. Under the former heading come the divine origin of the Church, the primacy, the propagation of the Gospel, the martyrs. Under the inner life are embraced faith, hope, charity, the Blessed Eucharist, the cult of the Blessed Virgin, and of the martyrs (Paris, Téqui, pp. 376).

M. Téqui has also recently published a brief series of essays entitled *Questions Théologiques et Canoniques*, by the learned Benedictine Abbot Dom Paul Renaudin. There are four studies treating respectively of (1) the Dogma of the Eucharist in the Middle Ages (Berengarius); (2) the Ascetic Education of St. Thomas of Aquin (Monte Cassino); (3) the Action of the Religious Life in the Church; (4) the Nomination to Ecclesiastical Benefices and the Indult of the Parliament of Paris. The author's name guarantees the solidity and Catholic sense of these essays. Other kindred studies are promised for the near future (pp. 207).

A Hundredfold, by the author of *From a Garden Jungle*, is a well-told story of a young girl belonging to an old English Protestant family. Through the impressions received at a French convent school, she is led to embrace the Catholic faith. A genuine talent for art induces her to study at Bruges, where her Bohemian associations become a source of subsequent trials, from which however she emerges safely by the application of native good sense, and the instincts of her English breeding. A natural turn for spiritual interpretation

keeps her from the taint of worldliness to which her home surroundings invite and urge her. Under the guidance of a wise priest she is led to recognize the call to the religious life which had been hidden amid a growth of irresolution and the temporal concerns of her family (Benziger Brothers).

Early in April the International Congress of Historical Studies convened in London under the patronage of the King of England and with the Right Hon. James Bryce, the Earl of Rosebery, Lord Morley, and other eminent persons presiding at the various sessions. Section fifth dealt with "Religious and Ecclesiastical History"; another section, particularly with Medieval History; and section ninth, with "Related and Auxiliary Sciences", in which are included ethnology, historical geography, topography, local history, likewise, philosophy of history and historical methodology, paleography, diplomatics, bibliography, numismatics, genealogy, heraldry, sphragistics, etc. Among those who delivered addresses there were representatives from all the countries of Europe; from America we find mentioned only Prof. C. H. Haskins (Harvard), though invitations were extended to others, like Fr. Paschal Robinson the Franciscan, who would perhaps have brought more genuine sympathy than Paul Sabatier to the Franciscan subject discussed at the Congress. Of other Catholic scholars of international fame booked for discussions at the Congress we note the names of Mgr. P. Batiffol (Paris), Prof. P. Mandonnet, O.P. (Fribourg, Switzerland), Fr. Van Ortroy, S.J. (Brussels), and Prof. A. Cauchie (Louvain).

The Volks-Verein of Gladbach (Germany) is doing magnificent work as a social organization, for the instruction of the people. Its latest output is a series of brochures entitled "Popular Leaders". The first two numbers are biographical sketches of St. Francis of Assisi, and Melchoir von Diepenbrock, bishop, patriot, and man of letters. Simultaneously, the Verein issues an excellent monograph on the Christian Social Commonwealth established by the Jesuits in Paraguay at the beginning of the seventeenth century. Dr. Franz Schmidt, the author, points a timely lesson in economical and political activity, which furnishes at once the answer to rank socialism and a defence of the Jesuit influence in public life, quite apart from the wonderful demonstration of missionary zeal which the account contains.

Students of Chinese religion and sociology will find interesting material in the recent volume of the series of "Variétés Sinologiques" entitled *Recherches sur les Superstitions en Chine*, by the Jesuit missionary Henri Doré. The volume gives an account of the various superstitious practices and beliefs among the Chinese, as they manifest themselves on the occasion of births, marriages, and funerals; it contains likewise a history of the talismans, amulets, and signs used to ward off diseases, calamities of various kinds, and the influence of evil spirits; also an account of the methods of conjuring good fortune and securing the protection of good spirits. There are abundant and excellent illustrations in color, taken from the original Chinese texts and ikons, and a complete bibliography referring the reader to authentic sources. Considering that superstitions play an important part in conversions from paganism, inasmuch as they present a certain analogy in which often the motive of belief needs to be adjusted to make it faith in truth, the advantage of a work of this kind becomes evident. The volume should be studied by those who would approach the Chinese with a view to lead them through, yet from, their prejudices to truth. Familiarity with their concepts of the supernatural helps the missionary to meet such people half way. (Chang-Hai: Mission Catholique.)

Those who have been watching the development of the "New Apologetic", especially in France, may be somewhat familiar at least with the theories and influence of Maurice Blondel. His views on the so-called method of immanence were rather startling a quarter of a century ago; and they raised a storm of protest and opposition at the time which has not by any means sub-

sided. But the heat of the fray that centred around the views of the (then) young philosopher has at least somewhat cooled down and minds are in a calmer state to estimate at their true value M. Blondel's philosophy—philosophy because, though the author came forward mainly as a protagonist of the subjective method in Apologetics, that method was really the outcome of a philosophy the essentials whereof had previously been promulgated in M. Blondel's book on *Action*. This book, by the way, has long since been out of print.

Students who are interested, whether in the method or the philosophy of M. Blondel, will find a valuable auxiliary in a recent volume entitled *Immanence: Essai critique sur la doctrine de M. Maurice Blondel*, by Joseph de Tonquédec. Both as regards the expository and the critical elements the work is admirable. Nothing could be fairer, more objective, more discriminating—a mode of treatment which contrasts markedly with M. Blondel's rather brusque way of handling his critics. One of M. Blondel's methods of reply to his opponents—"You don't understand me"—has been here apparently anticipated and obviated. M. Tonquédec attributes no statement to his adversary without abundant, perhaps almost excessive, verification (Paris: Beauchesne; pp. 322).

It is too early to pronounce on the merits—as a publication—of the new religious periodical *The Constructive Quarterly*. It begins well, with an exposition of its aims and methods. These are to offer an opportunity for uniting all the positive elements of active Christianity; not so much in doctrine and practice as in sentiment and opposition to the anti-Christian forces of infidelity and immorality. This opportunity is offered by the opening of a forum where differences may be stated, not to be refuted but rather to serve as a suggestion from authentic sources as to how far each one may rely upon the other against the common foe. Thus opposition, or what has been termed the *odium theologicum*, is excluded, whilst union is offered to a certain extent, according to each one's ability to bear with the other's position. This is not "Reunion" in the accepted sense, but a concordat, neutralizing the dangers of further disunion and the effects of internal suspicion and misrepresentation.

This is surely a worthy effort, of which none may fear the result, since it makes for a knowledge of truth and of fact, as well as for mutual understanding. The great difficulty will be to maintain this laudable object without swerving into the common channel of controversy, with its insidious results. This is the Editor's task—a most difficult one, we conceive; for the value of his work will consist not so much in furnishing articles of excellence as in keeping the articles expressive of the various representative standpoints, marking differences of religious thought and interpretation, and withal keeping these presentations irenic and purely objective. To do this will be the unique merit of this unique enterprise, and we wish the editor the fullest success, since the work must be productive, according to the measure of its success, not only of peace but also of conversions to Christ's truth.

Admirers of the great "social reform" Bishop, Baron Emmanuel Ketteler, of Mayence, and of Dr. L. Windthorst, the Daniel O'Connell of the German Kulturkampf, will be much pleased with two phototypes recently published by Joseph Schaefer, New York. The heads of the two portraits are life-size and make inspiring decorations for clubs and private rooms.

Readers of Dr. O'Malley's luminous and instructive articles on the subject of Alcoholism will be glad to learn that, in answer to a desire of many priests and physicians, the papers will be published in book form at an early date, with the addition of some supplementary chapters.

Kathleen Norris, whose prettily told story of *Mother*, published over a year ago, wakened sympathetic notes in many a heart, is making a fresh appeal to the readers of fiction. Her stories are based on actual observation and set to

high motives of right living. They are entitled *Poor Dear Margaret Kirby* (The Macmillan Company), and picture various phases of modern life in high and middle class society. Whilst, in a good sense, realistic, they inspire admiration for lofty ideals and noble actions within the reach of the man or woman of to-day. It is the kind of reading one would offer as an antidote to the wild and exciting tales that pass for entertaining literature; something that makes for the cultivation of the natural virtues, without ignoring wholly the supernatural elements that refine such virtues when rightly directed.

Books Received.

SCRIPTURAL.

ARCHBISHOP SMITH AND THE MOSAIC AUTHORSHIP OF THE PENTATEUCH. Compiled by S. T. B. With a Memoir of the Archbishop. University Press, Aberdeen. 1911. Pp. 316.

NOVUM JESU CHRISTI TESTAMENTUM Vulgatae Editionis, Sixti V P. M. jussu recognitae et Clementis VIII P. M. auctoritate editae. Fr. Pustet & Co., New York. 1913. Pp. 537. Price, $0.75.

THEOLOGICAL AND DEVOTIONAL.

OUT OF SHADOWS INTO LIGHT. By Charles J. Callan, of the Order of Preachers. With an Introduction by His Eminence James Cardinal Gibbons. John Murphy Co., Baltimore. 1913. Pp. 93. Price, $0.50 *net*.

MANUAL OF SELF-KNOWLEDGE AND CHRISTIAN PERFECTION. Compiled from Various Sources by the Rev. John Henry, C.SS.R. Benziger Bros., New York. 1913. Pp. 169. Price: paper, $0.20 *net*; cloth, $0.40 *net*.

DE SCRUPULIS. Psychopathologiae Specimen in usum Confessariorum. Augustinus Gemelli, O.M., Doctor Medicinae et Chirurgiae, Professor ad. Honorarius Hystologiae, Lector Medicinae Pastoralis. Editio prima quam ex Italico in Latinum Sermonem vertit Doct. Caesar Badii in Seminario Faesulano Professor. (*Quaestiones Theologiae Medico-Pastoralis.* Tomus II.) "Libreria Editrice Fiorentina," Florentiae. 1913. Pp. 360. Prezzo, 5 *L.*

QUESTIONS THÉOLOGIQUES ET CANONIQUES. Par le Rme. P. D. Paul Renaudin, Abbé de Saint-Maurice de Clervaux. I. Le Dogma de l'Eucharistie au Moyen Age: L'Hérésie de Bérenger. Étude sur la Formation Ascétique de Saint Thomas d'Aquin. L'Action de la Vie Religieuse dans l'Église. La Nomination aux Bénéfices Ecclésiastiques et l'Indult du Parlement de Paris. Pierre Téqui, Paris; Benziger Bros., New York. 1913. Pp. 209. Prix, 2 *fr.*

A MANUAL FOR NUNS. Containing Prayers and Considerations from Approved Sources. By a Mother Superior. P. J. Kenedy & Sons, New York. 1913. Pp. 381. Price, $0.60.

THE CULT OF MARY. By the Rev. Thomas J. Gerrard, author of *Cords of Adam, The Wayfarer's Vision, Marriage and Parenthood*, etc. Benziger Bros., New York. 1912. Pp. xii-66. Price, $0.40 *net*.

FATHER CARSON EXPLAINS. A Dialogue on Early and Daily Communion for All. By the Rev. Edward F. Garesché, S.J. The Sentinel Press, New York City. 1913. Pp. 37. Price, $0.05; $0.50 per doz.; $4.00 per 100; $30.00 per 1000.

BODILY HEALTH AND SPIRITUAL VIGOR. A Book for Preachers and Teachers. By William J. Lockington, S.J. With diagrams. Longmans, Green & Co., New York and London. 1913. Pp. x-128. Price, $0.90 *net*.

DIE HEILIGE THERESIA VON JESUS, LEHRERIN DER MYSTIK. Von Luis Martin, General der Gesellschaft Jesu. Autorisirte Uebersetzung mit Anmerkungen. Fr. Pustet & Co., New York. 1913. Pp. 144. Price, $0.50.

De Obiectio Formali Actus Salutaris disquisitio dogmatica. Scripsit Emericus David, S. Theologiae Doctor, in Collegio Albertino Bonnensi Repetitor. Sumptibus Petri Hanstein, Bonnae. 1913. Pp. viii-70. Preis, M. 1.50.

The Book of the Foundations of St. Teresa of Jesus of the Order of Our Lady of Carmel. With the Visitation of Nunneries, the Rule and Constitutions. Written by Herself. Translated from the Spanish by David Lewis. New and revised edition with Introduction by the Very Rev. Benedict Zimmerman, Discalced Carmelite. Benziger Bros., New York. 1913. Pp. lxxv-489. Price, $2.25 *net*.

Suggestions for the Spiritual Life. College Chapel Talks. By George Lansing Raymond, Professor of Oratory, Williams College, 1875-1881; of Oratory and Esthetic Criticism, Princeton, 1880-1893; of Esthetics, Princeton, 1893-1905; of Esthetics, George Washington, 1905-1911. Funk & Wagnalls Co., New York and London. 1912. Pp. 337. Price, $1.40 *net*.

Kurze und packende Beispiele zum Einheitskatechismus. Zusammengestellt und nach Fragen geordnet von Joseph Hanss, Pfarrer in Ludwigshafen-Friesenheim. Mit oberhirtlicher Gutheissung. Fr. Pustet & Co., New York. 1913. Pp. 288. Price, $0.75.

La Vocation Ecclésiastique. Par M. l'Abbé Henri le Camus, Directeur de la Maison de retraite de Notre-Dame du Bon-Conseil. Pierre Téqui, Paris; Benziger Bros., New York. 1913. Pp. 131. Prix, 1 *fr*.

Théorie de la Messe. Sommaire du Cours, Notes, Lectures, avec 50 Illustrations. Par J.-C. Broussolle, Aumônier du lycée Michelet. (*Cours d'Instruction Religieuse.*) Deuxième édition. Pierre Téqui, Paris; Benziger Bros., New York. 1913. Pp. viii-264. Prix, 2 *fr*.

Daily Praise. Compiled by Olive Katharine Parr, T.O.S.D. Benziger Bros., New York. 1912. Pp. xiv-55. Price, $0.30 *net*.

PHILOSOPHICAL.

Eugenics. A Lecture by Lawrence F. Flick, M.D. Delivered in the Catholic Summer School Extension Course, Philadelphia, 17 January, 1913. With Foreword by Francis P. Siegfried. John Jos. McVey, Philadelphia. 1913. Pp. 39. Price, $0.10 *net;* $7.50 per 100.

Papal Programme of Social Reform. An Analysis by Dr. August C. Braig. Diederich-Schaefer Co., Milwaukee. 1913. Pp. 72.

Geschichte der Schoepfung, im Lichte der Naturforschung und Offenbarung. Gemein-verstandlich dargestellt von Hartmann Falbesoner, Gymnasialprof. Mit Titelbild und zahlreichen Abbildungen. Fr. Pustet & Co., New York. 1912. Pp. 379. Price, $1.50.

Défendons-nous! Par M. l'Abbé Charles Grimaud, Professeur à l'Externat des Enfants-Nantais. Pierre Téqui, Paris; Benziger Bros., New York. 1913. Pp. 261. Prix, 2 *fr*.

Immanence. Essai critique sur la doctrine de M. Maurice Blondel. Par Joseph de Tonquédec. Gabriel Beauchesne, Paris. 1913. Pp. xvi-307. Prix, 3 *fr*. 50.

La Teoria della Conoscenza in S. Tomaso d'Aquino. Domenico Lanna, Dottore in Filosofia e Teologia. (Biblioteca della *Rivista di Filosofia Neo-Scolastica*. Serie A. N. 5.) Libreria Editrice Fiorentina: Firenze. 1913. Pp. 307. Prezzo, 3 L.

Psicologia e Biologia. Note Critiche sui loro Rapporti. Agostino Gemelli. 3a edizione riveduta ed aumentata. (Biblioteca della *Rivista di Filosofia Neo-Scolastica*. Serie A, N. 6.) Libreria Editrice Fiorentina: Firenze. 1913. Pp. 98. Prezzo, L. 1.50.

L'ORIGINE SUBCOSCIENTE DEI FATTI MISTICI. Agostino Gemelli. 3a edizione riveduta con un'appendice bibliografica. (Piccola Biblioteca Scientifica della *Rivista di Filosofia Neo-Scolastica.* Num. 5.) Libreria Editrice Fiorentina: Firenze. 1913. Pp. 121. Prezzo, L. 0,75.

SUI CARATTERI FONDAMENTALI DELLA FILOSOFIA POLITICA DEL ROUSSEAU. Discorso letto per l'inaugurazione del IV Congresso della Società Filosofica Italiana in Genova (21 Ottobre 1912). Giorgio Del Vecchio. Estratto dalla *Rivista Ligure di Scienze, Lettre ed Arti.* Tipografia Giuseppe Carlini fu Gio. Patta, Genova. 1912. Pp. 15.

RECHERCHES SUR LES SUPERSTITIONS EN CHINE. Par le R. P. Henri Doré, S.J. Part I: Les Pratiques Superstitieuses. Tome I. Chang-Hai: Imprimerie de la Mission Catholique à l'Orphelinat de T'ou Se We. 1911. Pp. 146.

DER CHRISTLICH-SOZIALE STAAT DER JESUITEN IN PARAGUAY in wirtschaftlicher und staatsrechtlicher Bedeutung. Von Dr. Franz Schmidt. (*Staatsbürger-Bibliothek,* Heft. 32.) Volksvereins-Verlag GmbH., M. Gladbach. 1913. 60 Seiten. Preis, 40 *Pf., postfrei,* 45 *Pf.*

HISTORICAL.

PIONEERS OF THE CROSS IN CANADA. By Dean Harris, author of *Day and Night in the Tropics,* etc. B. Herder, St. Louis. Pp. 242. Price, $1.50.

FRANZ VON ASSISI. Legenden von F. A. Holland. Künstlerische Ausstattung von Karl Köster. Verlag Kösel, Kempten und München. 156 Seiten. Preis, geheft. M. 2.—, gebunden M. 3.—.

SÉMINAIRE HISTORIQUE. Rapport sur les Travaux pendant l'Année académique 1911-1912. (*Université catholique de Louvain.*) Typographie et Lithographie Van Linthout, Louvain. 1913. Pp. 97.

L'ISLAM. Les trompe-l'œil de l'Islam; la France, puissance musulmane. Par Maurice Landrieux. Pierre Téqui, Paris; Benziger Bros., New York. 1913. Pp. viii-107. Prix, 1 *fr.* 50.

LORETTO CENTENNIAL DISCOURSES. 1812-1912. With an Introduction by the Most Rev. John J. Glennon, D.D., Archbishop of St. Louis. B. Herder, St. Louis. Pp. 173. Price, $0.75.

THE DOMINICAN REVIVAL IN THE NINETEENTH CENTURY. Being Some Account of the Restoration of the Order of Preachers throughout the World under Fr. Jandel, the Seventy-third Master-General. By Fr. Raymund Devas, O.P., author of *Dominican Martyrs of Great Britain.* With Portraits. Longmans, Green & Co., New York and London. 1913. Pp. xiii-147. Price, $1.25 *net.*

HIERARCHIA CATHOLICA MEDII AEVI sive Summorum Pontificum, S. R. E. Cardinalium, Ecclesiarum Antistitum Series ab Anno 1198 usque ad Annum 1431 perducta e Documentis Tabularii praesertim Vaticani collecta, digesta, edita per Conradum Eubel, S. Theol. Doct., Ord. Min. Conv. Definitorem Generalem olim Apostolicum apud S. Petrum de Urbe Poenitentiaria. Editio altera. Monasterii: Sumptibus et Typis Librariae Regensbergianae. 1913.

FROM HUSSAR TO PRIEST. A Memoir of Charles Rose Chase, First Superior of the Westminster Diocesan Missionaries of Our Lady of Compassion. By Henry Patrick Russell, author of *Cyril Westward,* etc. With a Foreword by the Most Rev. Mgr. Walter Croke Robinson, M.A. With Five Portraits. Kegan Paul, Trench, Trübner & Co., London. 1913. Pp. xiv-300. Price, 5/- *net.*

MELCHIOR VON DIEPENBROCK. Von Universitätsprofessor Dr. Kosch. (*Führer des Volkes.* Eine Sammlung von Zeit- und Lebensbildern. 2. Heft.) Volksvereins-Verlag GmbH., M. Gladbach. 1913. 40 Seiten. Preis, 60 *Pf.*; *postfrei,* 70 *Pf.*

MEDIEVAL UNIVERSITY LIFE. By Brother Azarias. (*Pedagogical Truth Library,* No. 9.) Reprinted from *Essays Educational.* Cathedral Library Association, New York. Pp. 62. Price, $0.20.

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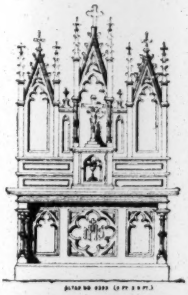

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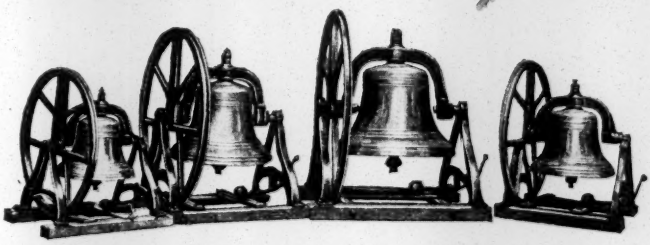

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A LECTURE BY

LAWRENCE F. FLICK, M. D.

Delivered in the Catholic Summer School Extension Course, Philadelphia, January 17th, 1913.

WITH FOREWORD BY

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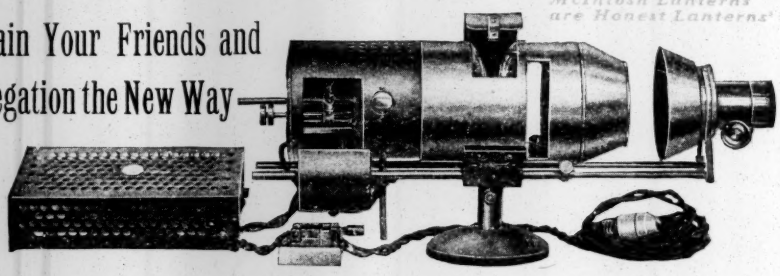

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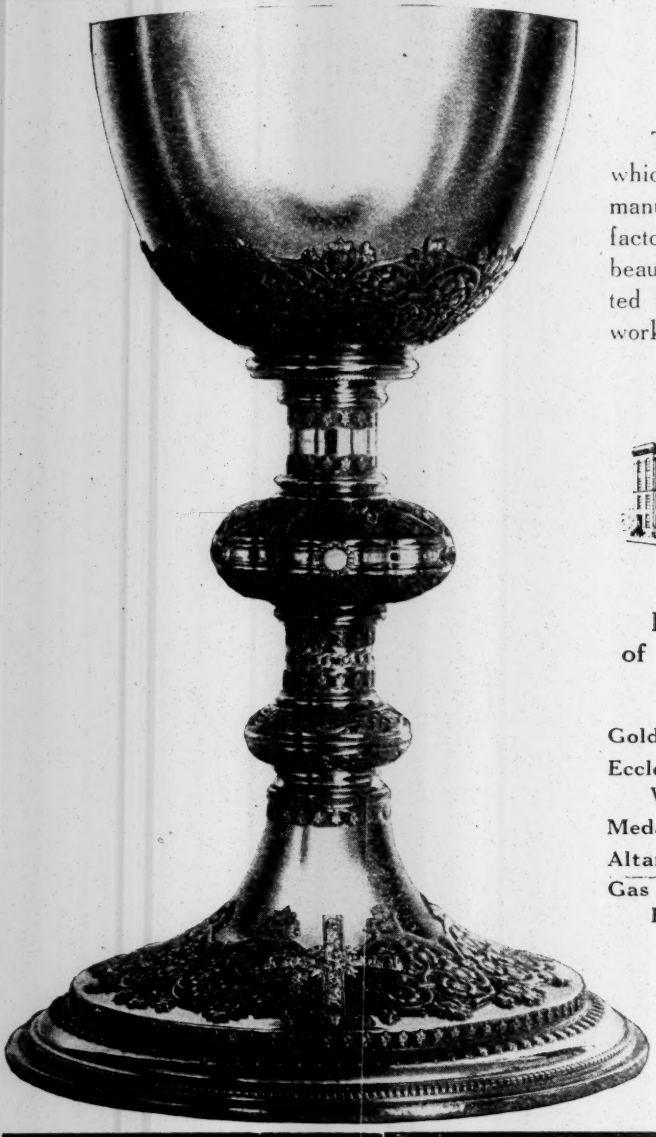

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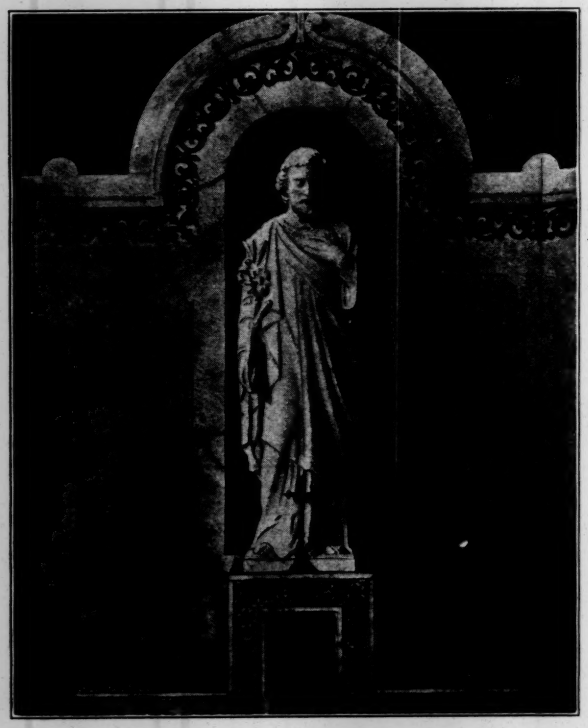

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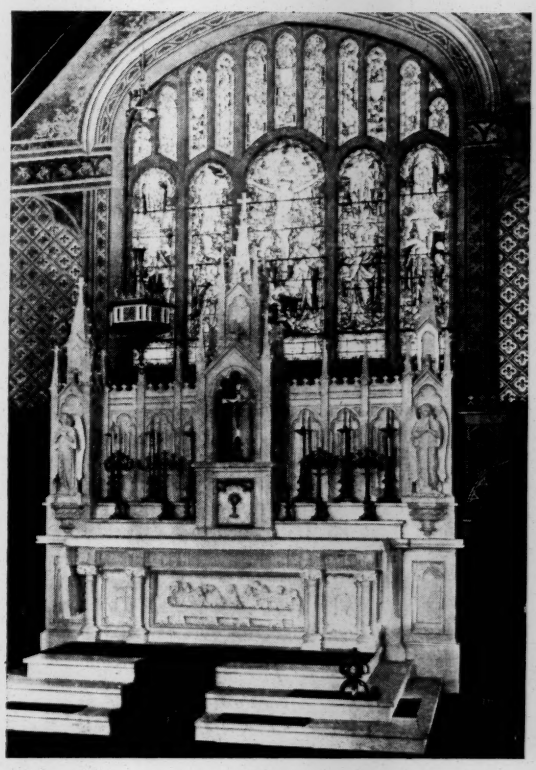

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